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The Canadian Jewish News

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Gemayel cancels withdrawal treaty

By SHELDON KIRSHNER

The May 17, 1983 Israeli - Lebanese troop withdrawal agreement, hailed as a virtual peace treaty 10 months ago, is officially dead.

On Monday of this week, after weeks of intense speculation, Lebanon announced the unilateral abrogation of the accord. A spokesman for President Amin Gemayel made the announcement soon after the Israeli Air Force twice pounded Palestinian bases in the mountains east of Beirut.

The raids were launched in retaliation for attacks against Israeli troops in Southern Lebanon and for a bomb explosion in West Jerusalem which injured 21 civilians.

Two Israeli soldiers were killed in a bazooka attack north of Nabatiye on Feb. 28, raising to 571 the number of troops who have fallen since the 1982 invasion.

A day later, pro-Syrian Palestinians claimed responsibility for a bomb which exploded in front of a Jerusalem boutique. Over the weekend, 15 soldiers were wounded in separate incidents in Sidon and Baaloul, close to Syrian army lines.

Gemayel's decision to scrap the 1983 treaty came just days after he went to Damascus and held talks with Syrian President Hafez Assad, who had vehemently opposed the accord.

The treaty, besides ending the official state of war between Israel and Lebanon, provided Israel with certain security guarantees in southern Lebanon. A side letter also called for the simultaneous withdrawal of Israeli, Syrian and PLO forces from Lebanon.

Israel and Lebanon were to have opened talks on all aspects of normalization after the last Israeli soldier left.

For Israel and the U.S. — which helped engineer the pact — the abrogation is definitely a setback. By capitulating to Syria's demands, Gemayel has aligned Lebanon closer to Syria and the rest of the Arab world.

The cancellation of the treaty is a blow as well to the Lebanese Maronite Christian community, which generally regarded it in positive terms.

Gemayel, who was never as favorably disposed to Israel as Bashir, his late brother, traveled to Damascus for the first time since taking office because his government was in danger of falling.

Syria, the preeminent Arab regional power, called the 1983 treaty an unpardonable concession to Israel. And Syria's Lebanese allies, the Druze, the Shiites and the Sunni Moslems, were not satisfied with the traditional power-sharing agreements governing Lebanon's political life.

Abrogation was almost a foregone conclusion, since Gemayel had already accepted an earlier 8-point plan under which the treaty would have been cancelled. If

[Cont'd. on page 13]

Canada's solicitor-general, Bob Kaplan, presents check to Gerda Frieberg, chairman of Toronto's Holocaust Memorial. Looking on are Nathan Leipciger, left, and Toronto Jewish Congress president Irving Feldman. [Graphic Artists photo]

Fed grant for TJC museum

Boost for Holocaust project

By ESTHER MEHR

TORONTO —

A $60,000 grant from the federal government will fund the Gates of Hope, a unique audio-visual presentation, which will be a feature of Toronto's Holocaust Memorial Museum. The museum is housed in the cultural arts wing of the new Lipa Green Building for Jewish Community Services.

Nathan Leipciger, chairman of the Toronto Jewish Congress Holocaust Remembrance Committee, said government funding of the project was received primarily "because of its educational aspect and because it will involve educators, teachers and historians in the creation of the presentation."

The multi-image presentation, he explained, will depict simultaneously, historical, sociological and political developments from 1928 through to the Nuremberg war crime trials. "It will cover not only Europe but other parts of the world as well, with substantial Canadian content included," Leipciger said. "It will trace the long tortuous journey from black despair to hope," he added.

The grant, to Toronto Jewish Congress, was made possible through the government's job creation program and the check was presented to TJC by Solicitor-General Bob Kaplan at a special ceremony last week.

Accepting the check were Leipciger and Gerda Friedberg, who is chairman of the Holocaust Memorial. Also present for the ceremony were Jack Israeli and David Smuschkowitz, for whom the facility is named, and TJC president Irving Feldman.

"As a member of Toronto's Jewish community, but especially as a Canadian, I am proud that the government of Canada will be supporting this worthwhile pro-

[Cont'd. on page 12]

Bavaria PM vetoes law aimed at neo-Nazis

BONN [JTA] —

Legislation drafted by the government which would close loopholes in present laws against neo-Nazi activity has been vetoed by Franz Josef Strauss, prime minister of Bavaria and head of the Christian Social Union [CSU] in that state, a powerful ally of Chancellor Helmut Kohl's ruling Christian Democratic Union [CDU].

Strauss' veto, reported in the Frankfurter Rundschau, was confirmed by Justice Ministry officials. It constitutes a serious embarassment for Kohl, who has committed himself several times to see that the law is passed. He and Foreign Minister Hans-Dietrich Genscher decided last month to bring it before parliament, despite strong reservations by the CSU and other conservative elements.

The exact manner in which Strauss exercised the veto was not immediately known and it is uncertain whether the draft law still has a chance for ratification by both houses of Parliament. A stronger draft of the same law was approved by the Bundestag last year but rejected by the Bundesrat, the upper house. The latter is composed of representatives of the governments of the federal states.

Franz Josef Strauss

The law, initiated by former Chancellor Helmut Schmidt when his Social Democratic Party [SDP] governed West Germany, would make it an offense to deny that the Holocaust occurred; to allege that the systematic killing of Jews under the Nazis never occurred or that the death camps did not exist.

The law would have authorized state prosecutors to bring charges against persons who claim there were no gas chambers. Under existing legislation, only pri-

[Cont'd. on page 12]

Admission by Jackson doesn't erase suspicion

Compiled from UPI and JTA

U.S. Jewish leaders have praised Jesse Jackson for his courage in admitting that he had used an ethnic slur, but made it clear that they still regard the Democratic presidential candidate with suspicion.

Spokesmen for Jewish groups welcomed the Black civil rights activist's statement that he regretted using the terms "Hymie" and "Hymietown" in referring to Jews and New York City.

Jackson, who captured 8% of the vote in last week's New Hampshire primary, acknowledged to a synagogue audience in Manchester, N.H., that he had used the epithets in a private conversation two weeks earlier, but denied he is anti-semitic and invited Jews to support his campaign. Jackson had repeatedly said that he had no recollection of making the remarks.

"Let's stop," Jackson said in a taped CBS interview. "Let's have a cease-fire and share pain and share solutions."

Nathan Perlmutter, national director of the Anti-Defamation League of B'nai B'rith, expressed the views of many Jews in saying Jackson's admission, "albeit belated, is nonetheless welcome."

But Isaac Habif, president of the Jewish National Fund, said, "When such expressions are made by people, they frequently reflect their personal feelings.

"I don't think Mr. Jackson has cleared himself with this retraction," Habif said. "Personally, I think the Jewish people, as sensitive as they are to persecution, should take his remarks into consideration."

Marvin Schpeisher, director of the Jewish Federation in Atlanta, said Jackson's admission "is an indication of his attitude toward the Jewish community. . . . "I think his record is one which has not been a very positive one in relation to the Jewish community."

Howard Freidman, president of the American Jewish Committee, a nationwide human rights organization with 50,000 members, said Jews were "encouraged by his statement that he hopes the incident will not cause any rift between American Blacks and Jews. This is exactly what we have said all along."

But Friedman called on Jackson to "have second thoughts" about other statements he has made "about Jews, about Israel, about the Holocaust, about so-called Jewish power, about (Palestine Liberation Organization leader Yasser) Arafat and the PLO."

Reacting to the controversy, the director of the National Association for the Advancement of

[Cont'd. on page 12]

Teen on probation for setting fires

HARTFORD, Conn. [UPI] —

A teenager charged with setting four fires last summer in West Hartford's Jewish community was sentenced to five years on probation and ordered to undergo psychiatric treatment.

Superior Court Judge John Brennan spared Barry Dov Schuss, 17, of West Hartford a jail term after listening to the pleas for leniency from his family, supporters and his attorney, John F. Droney.

Droney said the teenager had suicidal tendencies and imprisonment "would be virtually a death sentence."

Schuss, from a family of devout Orthodox Jews, admitted setting fires in August and September at two West Hartford synagogues and at the homes of Rabbi Solomon Krupka, leader of one of the synagogues, and state Rep. Joan R. Kemler, who is Jewish.

Schuss read from a typewritten statement, telling the court, "I want you to know how sorry I am. Please allow me to stay under psychiatric treatment."

Two rabbis also appeared and spoke for Schuss, described by supporters as a "deeply religious person" and "a bright boy who is obviously now ill."

The teenagers's father, Jack, told Brennan, "He still finds it hard to believe what has happened. Barry fell ill to a disease that August and he still is sick.

World-National

A new plan for restitution by Soviets

By
RABBI W. GUNTHER PLAUT

In 1964, Joel Brand, formerly of Budapest and thereafter living in Israel, went to Frankfurt in order to testify in a war crimes trial against two of Adolf Eichmann's chief aides. He had testified in Jerusalem against Eichmann and now was to do the same against two Nazi thugs, Krumey and Hunsche.

Rabbi Plaut

Unfortunately, Brand died during the trial but his death recalled a strange incident in Jewish history: in 1944 Brand had made contact with Eichmann in order to negotiate the safety of Hungarian Jews in exchange for a supply of trucks and other equipment. The journey and the effort failed — but now, 40 years later, another idea is brought forth of a similar nature.

Loeb proposal

Jules Loeb, a Toronto businessman, makes the following proposal:

The shooting down of the Korean airliner by the Russians has now been relegated in the newspapers and other media to the odd related item of lawsuits for compensation and a more realistic aftermath of the tragedy.

Fact: The Russians disclaim any responsibility for compensation for families of the victims of the disaster.

Fact: No international effort by the UN or other organization will alter this stand.

Fact: Russia holds in prison camps, psychiatric centres and internal exile a large number of their citizens who for various "crimes against the state" have had their useful and productive lives stopped for lengthy periods while "paying their debt to society."

Fact: For the most part, these Russian citizens cannot lead useful lives in the Soviet Union when they are released from incarceration.

Fact: There are throughout the free world people of conscience, who I believe could be persuaded to contribute to a fund (administered by the International Red Cross, for example) for the purpose of compensating the families of the ill-fated KAL 007.

Negotiate release

In exchange for such compensation, Russia would be given a list of people known to be under one form or another of detention in that country. Russia would be asked to agree to release 269 or more of these people as agreed upon between an international committee set up for this purpose. This committee would negotiate the release and emigration of these people and their families and would establish the amount of compensation for the families of the victims of KAL 007.

"It is further suggested," says Loeb, "that should the donations to this fund exceed the initial agreed upon amount, those additional funds could be used, on humanitarian grounds, to compensate families of other innocent victims, such as the families of the U.S. Marines and French soldiers in Lebanon and other victims of international terrorists.

Funds for victims

"Although any appeal for release of more than 269 persons from Russia may not receive serious consideration, an appeal could be made that on compassionate grounds the Soviet Union would release additional people on some prearranged formula. The funds made available would be used for aid to victims of natural disasters, wars and terrorists activities, regardless of race, colour and creed.

"Co-operation by the Soviets would go far to reversing the present image of a repressive and oppressive country, in world opinion."

I should like to hear reactions from our readers.

"We haven't succeeded," Shultz admits

Marine withdrawal is U.S. setback

By
SHELDON KIRSHNER

Last month, as Lebanon's troubles multiplied with each passing day, President Ronald Reagan vowed that he would not pull the Marines out of Beirut.

"If we get out that means the end of Lebanon," he told The Wall Street Journal. "And if we get out, it also means the end of any ability on our part to bring about an overall peace in the Middle East. And, I would have to say that it means a pretty disastrous result for us worldwide."

Despite this categorical statement, Reagan withdrew his troops from Lebanon, leaving no more than 100 of them ashore. They will defend the U.S. embassy, rocked by an explosion in 1983, and continue to train what is left of the shattered Lebanese army.

Though the withdrawal of the Marine Corps represents a stunning foreign policy defeat for the U.S., perhaps the worst since Vietnam, Reagan insisted that he was not "bugging out" of Lebanon.

The Marines, he said, were simply being shifted to a "more defensible position" aboard ships of the U.S. Sixth Fleet stationed in Lebanese waters.

The naval task force would remain there, and the U.S. was still committed to a unified Lebanon free of foreign forces, he added.

George Shultz, the U.S. secretary of state, made full use of tunnel vision as well.

"I wouldn't say we have failed," he said as the Marines departed. "We haven't succeeded."

It may have been the classic understatement of the year.

U.S. Marines continue their pullout of Beirut after the collapse of the multi-national peacekeeping force. [AP Laserphoto]

Reagan, in enunciating American policy, spoke of three fundamental goals which he would pursue in Lebanon. Washington, he explained, would try to remove Israel, Syria and the PLO from Lebanon; would help President Amin Gemayel extend his authority throughout the country, and would rebuild the Lebanese armed forces.

Underlying these objectives was the assumption, which may have been naive or optimistic, that Lebanon could be put together again after years of civil war and an Israeli invasion.

* * *

American forces landed in Beirut in August of 1982, ostensibly to oversee the PLO evacuation and assist in the protection of Palestinian civilians. Within two weeks, the Marines were withdrawn.

On Sept. 14, President - elect Bashir Gemayel was assassinated, and Israel rushed in to occupy West Beirut to "preserve order." A few days later, Christian Lebanese militiamen massacred Palestinians and a variety of Arab nationals at Sabra and Shatila.

The White House ordered the Marines back to Beirut, and they became part of a new multinational peacekeeping force joined by France, Italy and Britain.

Initially, the Americans were welcomed, and for a while, they patrolled the slums of southern Beirut with unloaded rifles.

The Reagan administration, sensing a lull in the communal fighting and hoping that troop withdrawal talks between Israel and Lebanon would succeed, thought that the Marines' mission would be a success.

These illusions, understandable though they may have been, were broken in short order.

Increasingly, Amin Gemayel came to be seen by his pro-Syrian opponents as just another militia leader, rather than the impartial head of state. And the Marines, having become identified with his Christian regime, suffered as a result.

For the Americans, the situation deteriorated still further when, in September of last year, U.S. warships fired on Druze and Shiite positions in support of Gemayel's shaky government.

Being no longer neutral, the Marines became the target of a mad bomber on Oct. 23. Crashing his bomb-laden truck through flimsy barriers, he succeeded in destroying U.S. Marine headquarters, with a loss of life of 241 servicemen.

In December, two American jets were shot down by Syrian anti-aircraft fire over Lebanon's central mountains. The Syrians, who had been demanding an American withdrawal from Lebanon, pledged to defend their ground.

As 1984 dawned, U.S. policy in Lebanon was in a shambles.

Despite the May 17, 1983 troop withdrawal accord, foreign forces had not even begun to leave Lebanon. Syria, angered by Washington's failure to consult with it, denounced the agreement and organized Lebanese politicians to work against its ratification or implementation.

To this day, the May 17 treaty is a diplomatic dead letter. The chances are that Gemayel will bow to pressure and eventually scrap it.

When the Marines abandoned their foxholes near Beirut's closed international airport, the U.S. was nowhere nearer to helping Gemayel extend his territorial control of Lebanon.

Indeed, Gemayel's U.S.-supplied army lost ground in the fresh outbreak of fighting in February. The army not only failed to stop Druze and Shiite forces from taking West Beirut and coastal areas south of the capital. It was torn by defections: Christians streamed south to Israeli lines at the Awali River or joined the Phalange, the main Christian militia.

Moslems offered their services to the Druze and Shiite factions.

So embarrassing for the Americans was the rout of the Lebanese army — which had also collapsed in the 1975-76 civil war — that the Reagan administration reportedly halted the shipment of new equipment to its warehouses.

Back in the U.S., Reagan faced mounting opposition to his blundering policy. On Capitol Hill, both Democrats and Republicans voiced skepticism. Meanwhile, the Pentagon and Defence Secretary Caspar Weinberger urged a withdrawal of the Marine contingent.

Reagan, having absorbed all these blows, has finally capitulated to reality by pulling out the Marines — who had no useful or constructive role to play in that bitterly divided land.

Although the U.S. will keep flying reconnaissance missions over Lebanon, the Reagan administration will not attempt to resolve the conflict there. It was announced last week that Donald Rumsfeld, Reagan's special Middle East envoy, has decided not to return to Lebanon, and will instead concentrate on reviving the prospects for a broader Mideast settlement.

No Reagan rhetoric can conceal the fact that the U.S. has failed in Lebanon and that Syria and its allies have emerged as the victors.

Jordanian arms sales forbidden

WASHINGTON [JTA] — The Reagan administration suffered a setback on its proposal to sell arms to Jordan when the House foreign affairs subcommittee on Europe and the Middle East adopted an amendment by a vote of 7-2 that would forbid such sales unless the President certifies that Jordan is "publicly committed" to recognizing Israel.

The House panel also approved an amendment that would bar the administration from dealing with the Palestine Liberation Organization. The amendment, sponsored by Rep. Mel Levine [D. Calif.] and passed unanimously, was reportedly prompted by reports that the administration had conducted a series of contacts with the PLO through a third party for a nine-month period ending in June, 1982.

The amendment on Jordan was adopted despite administration opposition. The administration regards Jordan as a vital ally and wants to grant King Hussein's desire to acquire advanced F-16 jet fighters, mobile ground-to-air anti-aircraft missiles and other weapons.

But the committee's amendment would prohibit such sales "unless the President has certified to the Congress that Jordan is publicly committed to the recognition of Israel and to prompt entry into direct peace negotiations with Israel." Hussein has so far refused to enter into direct peace talks.

The amendment on the PLO is reportedly intended to bar the administration from circumventing a 1975 agreement with Israel that the U.S. will not recognize or negotiate with the PLO until it recognizes Israel's right to exist.

The amendment states that the U.S. "hereby reaffirms this policy." It adds: "In accordance with that policy, no officer or employee of the United States government and no agent or another individual acting on behalf of the United States government shall negotiate with the Palestine Liberation Organization or any representative thereof."

The committee's action on Israel would authorize it to receive non-repayable grants of $1.4 billion in military aid and $1.1 billion in economic aid during fiscal 1985.

The subcommittee also voted to approve the administration's request for grants to Egypt of $1.17 billion in military aid and $750 million in economic assistance.

But it also passed a "sense of Congress" resolution stating that the aid is being granted in the expectation that Egypt will continue to fulfill its peace treaty with Israel.

Police confiscate Nazi T-shirts

AMSTERDAM [JTA] — T-shirts with a portrait of Hitler and the words in English "European tour 1939-1945" and a list of the countries occupied by the Nazis in the Second World War were confiscated by the police from a shopkeeper in the town of Deventer in the East of the Netherlands.

The police had been alerted by a customer. The shopkeeper stated that he had obtained the shirts from a wholesale firm in Amsterdam which had imported them from Great Britain where the shirts are manufactured. The police are now conducting an investigation.

PM didn't sanction trip

Trudeau turns his back on MPs-Arafat meeting

By
TAMMY KAROL

Prime Minister Pierre Elliott Trudeau dissociated himself last week from a meeting seven Canadian MPs had with PLO leader Yasser Arafat in Amman, Jordan.

Several hours after Canada's PM declared his intention to resign, Trudeau announced that he had not sanctioned the 10-day trip which the Liberal and Conservative politicians made in their private capacities.

Opposition leader Brian Mulroney also dissociated himself from the meeting and one of his aides said he had not been aware of the trip.

The MPs were on a fact-finding visit of the Mideast sponsored by the Arab League, in Ottawa, when they met Arafat. Hours after the visit, a radical faction of Arafat's PLO claimed responsibility for a bomb blast in a West Jerusalem store that injured 21 people.

Arafat held talks last week with Jordan's King Hussein in Amman and, according to the MPs, the PLO leader told them he is ready for a "total peace package that would include recognition of Israel." As well, Arafat praised the Jerusalem bomb blast, saying it demonstrates the Palestinians' continuing will to fight Israel.

Arab League spokesman Yasser Askari denied that Arafat urged the MPs to press the Canadian government to officially recognize the PLO. He said the MPs represented the Canada-Arab World Parliamentary Group, consisting of more than 70 MPs and senators. (It is similar to the Canada - Israel Friendship Association).

On March 6, the MPs are expected to return to Canada. In the interim, they visited Palestinian towns on the West Bank and the Gaza Strip, and then proceeded to Iraq and Tunisia. They had no plans to go to Israel.

The MPs' visit was angrily denounced by Canadian Jewish groups.

Milton Harris, president of the Canadian Jewish Congress said he fully supports the CIC statement. He said the MPs are backbenchers in Liberal and Conservative Parties and their meeting does not reflect the position of either.

Frank Dimant, executive vice-president of B'nai B'rith, said his organization was "thoroughly disgusted" that Canadian MPs would consent to meet Arafat. The meeting he claimed, jeopardizes the prestige of elected officers in this country.

Dimant stressed that the MPs trip could hardly be termed a fact-finding mission if they're "not prepared to meet Israeli leaders and discuss Israel's position."

Leon Kronitz, executive vice-president of the Canadian Zionist Federation, called the MPs' meeting with Arafat "shocking." He told The Canadian Jewish News he was surprised to hear the MPs met the PLO chairman because the official Canadian policy was not to talk with the PLO.

Members of the delegation were Liberal MPs Norm Kelly [Scarborough Centre] Jean Lapierre and Ian Watson, both of Quebec, and Conservative MPs Howard Crosby of Halifax, Ron Stewart of Simcoe South, Bob Corbett of New Brunswick and Lorne McCuish of British Columbia.

Meeting with Arabs

Mulroney supports Israel

By
PATRICIA RUCKER

TORONTO —
Brian Mulroney, leader of the Progressive Conservative Party, says that at a February 9 meeting with ambassadors from several Arab countries, "in the presence of leading members of his caucus, he reaffirmed Canada's support and friendship for the state of Israel as a matter of irreversible principle."

A statement issued February 29 through Mulroney's press secretary Bill Fox continues: "Any characterization of any part of the meeting at variance with the above is false."

Mulroney, who is on vacation in Florida, was commenting on a report in the Montreal French-language daily La Presse that he had apologized to the diplomats for calling Israel an ally in a speech given in Toronto last December.

La Presse quotes its unnamed source as saying, "We were made to understand quite clearly that the use of the word 'ally' was to be interpreted as nothing more than a statement for domestic political purposes."

According to the statement, because the meeting was private Mulroney was "surprised and disturbed" that it was mentioned in La Presse.

"Mr. Mulroney does not intend to comment on private meetings at any time," Fox continued, "least of all those involving representatives of foreign governments."

The statement was dictated to The Canadian Jewish News by Fox from his Ottawa office. He refused any further comment.

The ambassadors, who were not identified, had requested the meeting "to review matters of mutual concern," the statement said.

La Presse identified the diplomats as being from Iraq, Saudi Arabia, Jordan, Algeria, Tunisia, Morocco and Somalia.

According to the Montreal paper, the diplomats warned Mulroney that Canada's trade relations with Arab countries would suffer if a Tory government were to regard Israel as an ally.

Arab countries are still apparently upset by former Tory prime minister Joe Clark's announcement in 1979 that Canada would move its embassy in Israel to Jerusalem from Tel Aviv. The move was never made.

Haim Aharon to immigration

JERUSALEM [JTA] —
Haim Aharon, Israel's ambassador to Colombia, has been unanimously elected to the chairmanship of the Jewish Agency's immigration department by the agency's board of governors.

He replaces Rafael Kotlowitz whom the board ousted last October after an incumbency of nearly six years.

His approval by the board of governors was in sharp contrast to the rejection last year of Herut's first choice, former defence minister Ariel Sharon, who was considered too controversial to promise aliya among Jews overseas.

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Living Halacha

By
RABBI MOSES J. BURAK

QUESTION: When should the megillah be read on Purim night?

In any halachic definition of night, it is when the sun has set, the sky has turned dark, and the stars have come out, that night has arrived.

Rabbi Burak

Despite this, in the years when the Fast of Esther is immediately followed by Purim and the reading of the megillah, there is often some controversy about the hour at which the megillah is read at night. One recalls the excitement caused by one such disagreement.

The rav told the gentleman who usually did the cantillation of this scroll that it was time for him to start. However, the baal kore who happened to be versed in science looked at his watch, decided it was too early, and would not read. After a couple of minutes, the rav again asked him to read the scroll, but the gentleman did not stir. Then, the rav went to the bimah, read the megillah, and that was the end of the matter.

What was the basis of the controversy? There is a paragraph in the Code that is very relaxed on this question. According to the Code Orach Chaim, Chapter 692:4, if some of the people are finding the fast almost too difficult to bear, the Purim scroll may be read well before nightfall. According to that paragraph in the law, it may be chanted while the sun is still high, beginning about an hour and a quarter before sunset.

Each year, as fasting seems to grow more difficult for me, I look with longing at this paragraph in the law. But, alas, the Pri Chadash decided that this paragraph is entirely incorrect after he put it under his microscope. He ruled that if it is done this way, one has not fulfilled the requirements of this holy day. To read it when the sun is still high is a mistake, said he. The Gaon of Wilna ruled the same . . . so that's out.

But, in an earlier Code, the Tur Or Chaim, Chapter 687, the Beth Yosef rules in the name of one greatest of the halachic decisors that when there are pregnant women fasting on Ta'anis Esther for whom the day is a difficult one, and when there are others who are in distress because of the fast, the reading of the megillah may be started mi-be'od yom, while it is still daylight. This is Judaism's response to human suffering. Where pregnant women are fasting, we don't apply the strictest rules, and so, the scroll may be read a little earlier so that they can get some food a little earlier.

But this year, since Purim begins on Saturday night, and you can't fast on Shabbes, you fast on Thursday, March 15, from morning till night. Then the megillah is read on Saturday night when nobody is hungry. So there is no need to be in a rush. In truth, one should savor every golden moment of the Sabbath until 72 minutes have passed after the sunset.

The Gaon Rabbi Moshe Feinstein shlita, in volume four of his Iggeros Moshe (Bne Brak, 5741) O. H. responsum 62, states that though one may say that the stars are fully out 60 minutes after sunset and even earlier, yet is it incumbent upon "bne Torah and those who have yir'as shomayim" to observe the 72-minute interval. Even at the end of Shabbes Chanukah when you desperately want to light the Chanukia, you should wait for 72 minutes.

So, Purim night, do give up the hockey game, and stay with the megillah.

Banker's suicide a political football

TEL AVIV [JTA] — The suicide of Yaacov Levinson will have serious repercussions within the Labor Party and Histadrut and may bring to a head long simmering power struggles in both those institutions, political observers say.

Levinson, former board chairman of the Bank Hapoalim who was under police investigation for alleged illegal financial transactions involving overseas companies, shot himself to death at his Ramat Gan home. A note found near his body accused the present managers of the bank and leaders of Histadrut of hounding him with false accusations.

The 52 - year - old banker was buried at Kibbutz Tzora, and no officials of the trade union federation or the bank were among the hundreds attending the funeral services. Levinson's widow made it clear she wanted none of them present and would not have any Labor Party personalities speak at her husband's grave.

Nevertheless, the Histadrut central committee convened for a brief memorial service. They were summoned by Yisrael Kessar, deputy secretary general of Histadrut. Secretary General Yeruham Meshel, who was in Rumania, did not cut short his visit on hearing of Levinson's death. Meshel is said to have been Levinson's principal foe and to have hoped to replace him as Bank Hapoalim board chairman. The bank is presently headed by Giora Gazit, whom Levinson chose to succeed him when he resigned as chairman last year.

Levinson's death is expected to heighten the struggle for leadership of the Labor Party between party chairman Shimon Peres and former Premier Yitzhak Rabin. Political circles said Levinson was supported and defended by younger elements in the Labor Party hierarchy who are associated with Peres while his opponents were found mainly among Rabin's backers.

Peres is expected to take a stand on the issue of Meshel's continued leadership of Histadrut. Meshel reportedly has been grooming Kessar to take over as secretary general and intends to make a bid for the chairmanship of the Bank Hapoalim. He also seeks the presidency of Hevrat Haovdim, a Histadrut holding company once headed by Levinson.

But in the aftermath of Levinson's suicide, sentiment seems to have turned against Meshel. There are growing demands for his resignation as secretary general of Histadrut.

The suicide is also expected to trigger a close examination of Histadrut and Hevrat Haovdim activities. Likud Party spokesman are already demanding a probe of possible connections between the Labor Party and Levinson's alleged offenses.

Bill 59 change sought

MONTREAL — Bill 59, the act to amend Quebec's business hours law, is "discriminatory" to non-Christians because being forced to not conduct commerce on Sunday is an infringement of the freedom of religion as guaranteed under the Quebec Charter of Human Rights, according to B'nai B'rith's League for Human Rights.

In a brief to the commission of the Ministry of Industry, Trade and Tourism studying Bill 59, the League urges the government to amend the proposed legislation "to permit a non-Christian to observe close of business on the day of rest stipulated by his religion and then to be free to conduct his business when his religious rules permit him to do so."

Specifically, the League asks that any commercial establishment which regularly closes on the same day each week, which is the day of rest of the owner or principal shareholder, be allowed to open on Sunday.

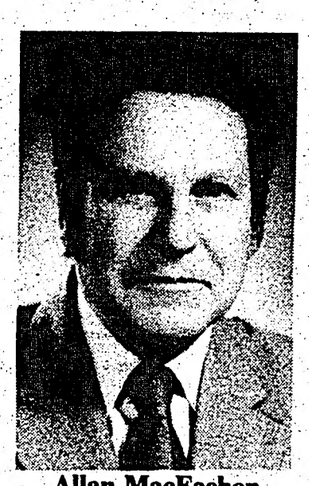
The League says the historical origin of Sunday closings in Canada is essentially religious in nature, beginning with the Lord's Day Act passed by the federal Parliament in 1906.

It earlier brought the concerns of the Jewish community to the attention of industry minister Rodrigue Biron in a letter of May, 1982.

"We were therefore disappointed to see that the proposed bill persists in disregarding the religious sensitivities of all non-Christian Quebecois and, on the contrary, imposes upon them the obligation to observe the Christian day of rest . . . (which) violates the spirit if not the letter, of the government's own human rights charter."

MacEachen to outline Canada's Mideast policy

OTTAWA — Allan MacEachen, deputy prime minister and secretary of state for external affairs, will deliver the government's position on Canada's Middle East policy at the Canada-Israel Committee's annual policy conference on Wednesday, March 21, at the Skyline Hotel.


Allan MacEachen

The conference culminates with the parliamentary dinner, attended by approximately 150 members of parliament, senators, senior civil servants and journalists.

The dinner's keynote speaker is Simcha Dinitz, former Israeli ambassador to Washington and vice-president of the Hebrew University.

Also on March 21, Ian Deans of the New Democratic Party will give his party's Mideast policy statement.

Deans, a former draftsman and Hamilton firefighter, was first elected to the Ontario legislative in 1967 and was re-elected in the three subsequent elections.

He was the provincial NDP's House leader from 1971-79. In 1980, he was elected to the House of Commons and is presently the acting House leader.

For further information on the CIC conference, contact the CIC in Ottawa (#613-234-8271), Toronto (#416 924-0755) or Montreal (#514-934-0771).

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Kibbutzniks rally

JERUSALEM [JTA] — Nearly 1,000 kibbutz members from the Beit Shean area were joined by about 35 army reservists in a demonstration outside the prime minister's office last week urging that the Israel Defense Forces be withdrawn from Lebanon. The cabinet was meeting at the time.

The soldiers, paratroopers who have been in the same unit since 1965, described their protest as "apolitical." Their aim, they said, was to persuade the government to adopt a policy that "makes some sense." They said they had organized spontaneously on the last night of their reserve duty in Lebanon.

According to the soldiers, the IDF's continued presence in Lebanon was harmful both to training and morale.

Supporters parade outside courtroom

Keegstra pleads not guilty, opts for jury trial

By
TAMMY KAROL

RED DEER, Alta. — About 30 people carrying signs with such messages as "Jews Control Alberta" paraded outside the provincial courthouse here last week supporting Jim Keegstra.

The former Eckville teacher was fired from his job last year for expounding anti-semitic theories to his pupils and was charged under Section 281.2 of the Criminal Code that makes it a crime to "other than in private conversation, wilfully promote hatred against any identifiable group."

Keegstra pleaded not guilty to hate charges here last week electing trial by judge and jury. Justice Ben Casson set June 4-8 for a preliminary hearing.

The 49-year-old man appeared calm during his half hour appearance in court.

Some 100 spectators were packed into the small courtroom. Most of them were Keegstra supporters and members of the Christian Defence League, and applauded Keegstra wildly when he left the building.

The CDL, a militant Christian group, claims it has been collecting money for Keegstra's defence but would not divulge the amount. When Keegstra was asked about this matter he said "We're very happy but we could always use more."

The former teacher has also advertised for donations to help pay his court costs by placing classified ads in 108 Alberta weeklies according to a report in The Red Dear Advocate (Feb. 22).

In court, a CDL member handed out press releases to spectators which accused the media for "doing a hatchet job on Keegstra" and passing a guilty verdict on him before found guilty.

The press release also stated that the figures of Jews killed during the Holocaust were exaggerated.

Extracts from the Protocols of the Elders of Zion, an anti-semitic tract, were also attached to the press release, according to Rick Zemanek, a reporter for The Red Deer Advocate who covered the court proceedings last week.

Keegstra was represented in court by Victoria lawyer Douglas Christie, founder of the separatist Western Canada Concept Party.

He argued that his client shouldn't be subjected to fingerprint analysis and police photos as covered by federal legislation in the Identification of Criminals Act.

The act which applies to those accused of commiting criminal offences should not pertain to Keegstra he said because of the procedures used to take his client to court.

Keegstra was not arrested, but served with a summons and the Identification of Criminals Act does not apply under these circumstances, according to Christie.

The Victoria lawyer told the court that on June 4 he will cite Section 8 and 9 of the Charter of Rights as a defence in the fingerprint and photo matter. Section 8 states that "everyone has the right to be secure against unreasonable search or seizure" and Section 9 states that "everyone has the right not to be arbitrarily detained or imprisoned."

Burt Skinner, the crown counsel who replaced Calgary crown prosecutor Bruce Fraser in court last week, told Christie that for now there would be no fingerprints or photos taken.

According to Zemanek, the June 4 hearing will not determine innocence or guilt but just show if there's enough evidence for Keegstra's case to warrant a trial.

The crown prosecutor will present evidence

Jim Keegstra

and the accused has the opportunity to present evidence or make a statement.

Meanwhile, the Alberta Teachers Association released publicly a copy of a government-appointed commission judgement which states Keegstra can no longer teach in the province. The judgement made by a 3-member group of the Teachers Professions Appeal Board has been sent to the registrar of the department of education, the ATA, Keegstra and education minister David King.

Penalties in the judgement include expulsion from ATA membership and suspension of Keegstra's teaching certificate. It is now up to King to review the document as he has the power to certify or decertify teachers in Alberta.

Rick Vivone, executive assistant to King said King is considering the ATA's recommendations and will be making a public statement on the matter soon.

Soviet Jewry lobby

WASHINGTON [JTA] — Three prominent non-Jewish congressmen advised more than 600 college students gathered here to lobby on behalf of Soviet Jews that their efforts are vital to the success of their cause and important to America's policy on human rights.

Senators Orrin Hatch (R. Utah), Dennis DeConcini (D. Ariz.) and Rep. Jack Kemp (R. NY) addressed the eighth annual international Student Solidarity Day for Soviet Jewry last week.

The gathering was coordinated by the Student Coalition for Soviet Jewry, in cooperation with the National Conference on Soviet Jewry, the Union of Councils for Soviet Jews, the Student Struggle for Soviet Jewry, and the B'nai B'rith Hillel Foundations.

The students, from some 50 colleges across the country, represented 37 states. During their stay they visited about 200 congressmen.

Hatch, who is a Mormon, termed the student's lobbying - efforts important and noted that his own awareness of the plight of Soviet Jews was brought about by last year's gathering of college students here. He pledged to help the campus coalition "in every way I can" and said he believes that the U.S. should link human rights to its relations with the Soviet Union.

Kemp told the collegians that "it is important to recognize that we have an obligation to be the voice" of Soviet Jews. He noted that when Soviet Jews attempt to speak out on their own behalf, they frequently are imprisoned or confined to mental hospitals.

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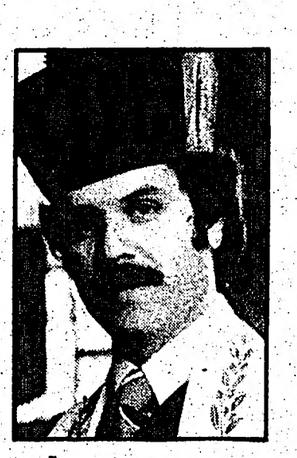

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World-National

State department condemns bombing

WASHINGTON [JTA] — A stern condemnation of the recent terrorist bombing of the Soviet United Nations diplomatic residence in the Riverdale section of the Bronx was issued by the state department.

The Soviet embassy also assailed the bombing.

State department spokesman John Hughes said the government would take strong action to investigate and punish the bombers, whose precise identity remained a mystery.

Three explosions rocked the heavily guarded compound where Soviet diplomats and their families live. A diplomat's car was set ablaze by the bombs which apparently were thrown over a fence. No one was injured in the bomb attack.

Mayor Edward Koch of New York issued a statement denouncing the "vile actions" and ordered troop priority be given to a search for the perpetrators.

Shortly after the blast, telephone calls to United Press International and the Associated Press claimed responsibility belonged to a group called Jewish Direct Action. One caller said "these activities will not stop until [Soviet dissident] Anatoly Scharansky is released.

A press release distributed last week declared that Jewish Direct Action had vowed "to launch a 'war' that will wreck Soviet-American relations" if three million Russian Jews are not freed.

An American Jewish official, James Greylisheiner, president of the American Jewish Committee's New York chapter, said "we are outraged" by the bomb attack, which "had nothing whatsoever to do with securing human rights for Jews in the Soviet Union and should be seen for what it really is — a terrorist attack by a group of vigilantes."

JACKSON ADMISSION

Phil Hollman, left, a member of the Temple Adath Yeshurun, listens to presidential candidate Jesse Jackson admit that he [Jackson] used the word "hymie" during a private conversation. [AP Laserphoto]

Labor founder led active life

TEL AVIV [JTA] — **David Hacohen, a founder and leader of Israel's Labor movement, including the Labor Party and the Histadrut, died at his home in Haifa recently.**

He was 85.

In his long and active life, Hacohen had been a leading figure in the pre-state Haganah organization and had headed the Histadrut's Solel Boneh giant construction company.

He served several times in the Knesset and had been chairman of the foreign affairs and security committee. He was ambassador to Burma and had been instrumental in creating and building up Israel's relations with Far Eastern countries, before they broke off relations with Israel.

While in Burma, Hacohen paid a visit to the People's Republic of China, where he held talks with Chou En Lai, who had invited him to head a goodwill mission to Peking.

Born in Homel, in the Ukraine, Hacohen had been brought by his parents to Palestine as a young boy. His father had been among the small group of Jews who moved out of Jaffa to found Tel Aviv, and he had been among the first 60 students at the Herzlia Gymnasium.

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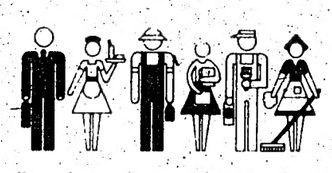

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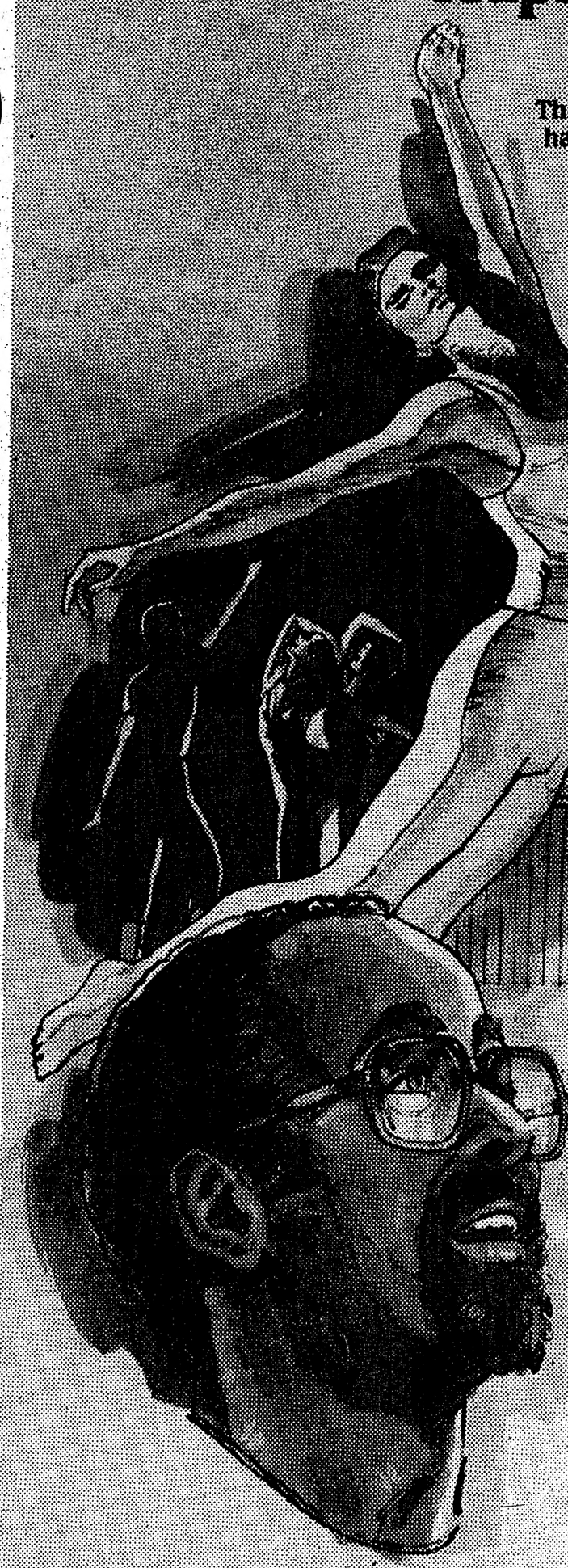

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DIARY ...of a People

By DAVID BIRKAN

Sir William Herschel discovered the planet Uranus, seventh from the sun, on March 13, 1781. It was one of many landmarks that he and his family of astronomers contributed to the science of the heavens.

He was born Friedrich Wilhelm Herschel, of Jewish parents, in Hanover, Germany, in 1738. At the age of 19, he immigrated to England, an accomplished musician with a passion for the stars. He supported himself and his younger sister, Caroline, by working as an organist, conductor and music teacher, while studying mathematics and astronomy. Herschel neither denied nor pursued his Jewishness.

Herschel's discovery brought him international recognition and financial security. He was appointed private astronomer to the king, which allowed him to pursue his studies full-time.

In 1789, he built his great telescope, at his home in Slough. Its 48-in. mirror and 40-ft. focal length made it one of the largest reflecting telescopes in existence for many years. With it, Herschel scanned the heavens beyond the solar system.

He discovered several moons of Saturn, sixth from the sun, and determined the ringed planet's period of rotation.

Made major contribution

Herschel observed the motion of double stars, pairs of stars light years from the solar system rotating around a common centre. Concluding that such twins were held to each other by gravity, he posited them as evidence of the universal nature of Isaac Newton's theory of gravitation.

Herschel also focused his telescope on nebulae, clusters of indistinct stars in a gaseous haze many light years from the earth. Until his time, about 100 nebulae were recorded. Herschel catalogued more than 2,500 of them. His work with nebulae suggested the possibility that planets were created from enormous clouds of gaseous materials, making him a pioneer in modern cosmology, the study of the origin of the universe.

From the time of his discovery of Uranus until he died at age 84, Herschel presented papers regularly to the Royal Astronomical Society. His conclusion that the solar system, our sun with its planets as a unit, was itself moving in a specific direction was another major contribution to modern astronomy.

Helping Herschel with his data and a renowned astronomer on her own merit was his younger sister Caroline, who died in 1848 at the age of 98. She discovered about a dozen nebulae and comets, heavenly bodies with long elliptical orbits. In 1828, she was honored for her revision of John Flamsteed's catalogue of stars, a basic reference, and for her arrangement of her brother's catalogue of star clusters and nebulae.

Charted southern skies

Herschel's son, John Frederick, turned in mid-career from a distinguished mathematician at Cambridge to astronomer. He augmented his father's work in star clusters and nebulae. In order to complete the survey of the heavens, he travelled to the Cape of Good Hope in 1834, charting the southern skies. He also discovered many new nebulae.

John Frederick wrote a number of reference texts on astronomy. One, revised in 1888 by Johan Dreyer as A New General Catalogue of Nebulae and Clusters of Stars, remains a leading reference to this day.

Astronomy has been a traditional Jewish pursuit since biblical times, when the injunction to celebrate the new moon and periodic festivals was given. The apocryphal books of Enoch and Jubilees take up concerns like the length of days, months, and years. In second Temple times, calculations and direct observation determined the new moons — Rabbi Gamaliel, first century head of Jerusalem's sanhedrin, employed a chart showing 36 different phases of the moon. During medieval times, hundreds of Jewish astronomers elaborated on and brought to the West leading Greek, Indian and Arabic findings.

Abraham Zacuto's tables and astrolabe — star guide — made possible the post-Rennaissance explorations of the world. Herschel's contributions will facilitate parallel journeys of the future.

Penal code amended

Greeks toughen on discrimination

ATHENS [JTA] — The Greek Parliament has approved an amendment to the penal code providing criminal penalties for acts of religious discrimination, including anti-Jewish acts, the World Jewish Congress reports.

The legislation had for many years been urged on the government by the Central Board of Jewish Communities in Greece, the representative body of Greek Jewry, and the WJC affiliate here.

The Central Board tried unsucessfully in 1979, during the administration of the previous Greek government, to secure passage of the relevant legislation.

According to the president of the Central Board, Joseph Lovinger, the personal intervention of Prime Minister Andreas Papandreou was instrumental in achieving the amendment's approval despite the strong opposition to it exhibited during the parliamentary discussions.

Under the new amendment, an individual found responsible for activities leading to religious discrimination against a religion recognized by the state constitution [like Judaism], is liable to punishment of up to two years imprisonment.

Lovinger confirmed that the new law had been a subject of discussions in the private talks on the island of Corfu between Papandreou and WJC President Edgard Bronfman last summer, which had been a major impetus in realizing the initiative.

Words of praise for slain rabbi

By JOE POLAKOFF

WASHINGTON — The body of Rabbi Philip Rabinowitz, who was murdered in his home with a blunt instrument and a knife in a slaying that has shocked the general community, now rests in Jerusalem beside the grave of his wife, Selma.

(She collapsed and died a few hours before their daughter was to have been married in 1978.)

His body was flown to Israel immediately after a funeral service at the Kesher Israel Congregation, the Orthodox synagogue, where he had served for 34 years.

Hundreds of mourners overflowed the yellow brick synagogue, which was built 75 years ago in what is now the fashionable Georgetown section of Washington.

Marshall Breger, special assistant to President Reagan and a member of the congregation, brought condolences from the president. Israeli Ambassador Meir Rosenne, visibly affected by the tragedy, said, "I want to say thank you, Rabbi Rabinowitz, for the legacy of learning."

Rabinowitz, who was 63, taught for 26 years at the Hebrew Academy at Silver Spring, Maryland, a Washington suburb, before leaving it in 1979 to devote all his time to the synagogue's growing membership.

Author Herman Wouk was among his congregants.

Rabbi William Altshul, the academy's headmaster, recalled the Hebrew proverb: "When a scholar dies, everyone is his relative."

Another close friend, Rabbi Hillel Klaven of Ohev Talmud Torah, said: "We cannot permit this tragedy to remove from our memory the fact that we have been the beneficiary of the unusual qualities with which Rabbi Rabinowitz was endowed."

Rabbi Stanley Siegel, also of Kesher Israel, epitomized the feeling of many in saying, "The violence of his death was so dramatically different from the holiness of his life."

The rabbi's body was found in a pool of blood in his home a few blocks from the synagogue. Police say they have no suspect or motive for the slaying, but believe the rabbi may have known his assailant.

Shiva could not be conducted at his home because it is sealed off by police investigating the case.

Rabinowitz was born in Lomza, Poland in 1920 and came to the United States in the 1930s. He studied at the Hebrew Theological College, in Chicago, at Columbia University, Brooklyn College and Wagner College.

THE WEIZMANN HERITAGE

Film star Elliot Gould was introduced to the heritage of Dr. Chaim Weizmann, famous chemist, veteran Zionist leader and 1st president of the State of Israel, during a recent visit to the Weizmann Institute of Science in Rehovot, Israel.

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Re: 1984 Annual Meeting

1. The 1984 Annual Meeting of the Jewish National Fund of Canada will be held in Montreal, Quebec on Sunday, May 27th, 1984 or such other date as the Board may decide.
2. All members of the Jewish National Fund of Canada (Keren Kayemeth Le'Israel) Inc., are invited to submit nominations for directors and/or officers whose term of office is due to expire. Such nominations should be addressed to: *Chairman, 1984 Nominating Committee, 1980 Sherbrooke St. W., Ste. 620, Montreal, Que. H3H 2M7* and are to be received not later than fifteen days following publication of this notice.

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Editorial

Purim

The fourteenth day of the Hebrew month of Adar (this year, March 18) is set aside for the joyous Purim celebration.

The festival commemorates the miraculous turn of events which made potential disaster into salvation for the Jews of Persia around the year 450 B.C.E.

According to Scriptural sources Haman, probably history's first organized anti-semite, resolved to liquidate the Jews of the Persian empire.

He came very close to implementing his plan. Fortunately, the Jewish people had at its disposal two sterling characters, Mordechai and Esther, who influenced the course of events.

As a result of their intervention, it was Haman who went to the gallows and not the Jewish community.

The holiday of Purim then has both a somber and a happy side: somber because of the threat to which our ancestors were exposed, and joyous because of the resolution of the problem.

Rabbi Hayim Halevy Donin points out in his now classic treatise To Be A Jew that "the designs of Haman have had their unfortunate parallels in the evil designs of many other rulers throughout the countries in whose lands Jews lived."

It is sad but instructive to observe that when Julius Streicher, the notorious Nazi Jew-baiter, mounted the gallows at Nuremberg in 1946, he said, just before he fell to his death "Purim Festival, 1946!" (Quoted in Robert Conot's Justice at Nuremberg).

While ultimate justice is a motif in the Purim festival, we are commanded by tradition not to dwell overmuch on the dark side of Jewish experience but rather to accentuate the positive aspects of redemption and hope.

Purim teaches us that there were those in the past as well as those in the present who behave like Haman. They must be resisted — wherever they are.

A big event

Producing a weekly Jewish newspaper is a major publishing event, given the rhythms of the market place and numerous other factors.

Publishing a daily Jewish newspaper seems to approach the nearly miraculous.

Yet that is exactly what Israel Today has been doing for a little over a year now. Last February, Phil Blazer, a flamboyant Los Angeles personality, decided to transform his weekly publication into a national daily.

Like so many other occasions where the experts have been proven wrong, Israel Today has not folded; it continues, from its Los Angeles base, to produce a daily newspaper dedicated to Israel and the Jewish people.

Not all of the high aims of its publisher have been accomplished, of course. They wanted to have a kind of Jewish counterpart of USA Today, a national newspaper available daily in every major American centre.

That has not come to pass: Israel Today is basically circulated in four markets, Los Angeles, Chicago, New York and Florida (although it does have subscribers in many other states and in Canada).

Economic pressures, moreover, have forced the publishers to rely on syndicated materials from various wire service. The paper still lacks solid investigative reporting from its own staff.

These are understandable weaknesses and we hope that as the publication gains strength, improvements in this area will be made. In the meantime, we salute Israel Today as a brave and pioneering venture in North American English-Jewish journalism.

Synagogues start programs

Jews nudged to care for homeless

THE JEWISH WORLD

By SHELDON KIRSHNER

Ed Koch, New York's feisty mayor, pointed to a shortcoming in the Jewish community and the Jews didn't like it.

A little more than one year ago, Koch — the city's second Jewish mayor after Abraham Beame — took communal organizations to task for ignoring the growing problem of homelessness.

According to Koch, "not a single synagogue" was providing beds for the homeless, the ranks of which include Jews. Dispensing with diplomacy, the tough-talking chief magistrate said that the community should be "doing more to fulfill its responsibility" to help deal with the crisis of homelessness.

Last week, at a symposium on homelessness, Koch praised the community for an improved record vis-a-vis the problem. "I'm very proud of this. Tzedakah is number one for Jews. I'm very proud of that tradition."

Nudged on by Koch, five New York City synagogues now take in homeless men from metropolitan shelters three nights a week — providing them with nourishing food, clean beds and a warm place to sleep.

In addition, nine other synagogues have a variety of food programs for the homeless.

The Federation of Jewish Philanthropies is involved in the project to aid the homeless. But so is the New York Board of Rabbis.

Of New York's 6,000 to 36,000 homeless persons, between 1,000 and 1,200 are Jewish, reports Rabbi David Cohen, executive director of the Metropolitan New York Coordinating Council on Jewish Poverty.

David Liederman, executive director of the Federation of Jewish Philantrophies' Homeless Project, says a recent study shows that 56% of the Jewish homeless are 21 to 50 and that 40% are women.

More than 50% of the homeless adults possess a high school diploma, and not a few have graduate and post-graduate degrees.

Some of the homeless, he adds, have good job records and skills and have held professional, managerial, technical and clerical jobs.

Among the homeless are new immigrants: Israelis who do not have green cards and cannot find work, and Russians.

Victims of the recession and an inflated housing market, the homeless may be with us as long as unemployment and inflation disrupt lives.

Johann Fischart's woodcut of the birth of two pigs to a Jewish woman.

USSR marks anniversary of noted writer

A press release from the Soviet embassy in Ottawa tells of plans by Moscow to mark the 125th anniversary of Shalom Aleichem's birth.

Aleichem, one of the greatest figures in Jewish literary history, remains a popular writer, noted for his folkloric characters. The press release claims that his works have been published more than 500 times, in 24 languages, in the USSR.

Sovietisch Heimland, the Yiddish monthly, will devote its entire March edition to his life. And the Birobidzhaner Stern — which is published in Birobidzhan, the capital of the Jewish Autonomous Region — intends to honor Aleichem in a number of its forthcoming issues.

Last December, the Associated Press reported from Moscow that Fiddler on the Roof — based on the stories of Shalom Aleichem — would be performed by the Soviet Union's only professional Jewish theater in Yiddish and a smattering of Russian.

The report said that the impressario, Yuri Sherling, was not only trying to "drag tears out of the eyes of the audience. We teach the audience the language of their ancestors, which they regretfully were absolutely deprived of the right to master."

Sherling, of course, was really saying that Jewish culture has been stifled by the authorities in the Soviet Union.

It was an amazing acknowledgement.

A 1475 woodcut showing torture applied to Jews to produce a "confession" of ritual murder.

Medieval myths vis-a-vis Jews were astonishing

Appropriately enough, **The Devil And The Jews [The Jewish Publication Society of America, $6.95 paperback]** was published in 1943, a year of undescribable sorrow and terror in the annals of Jewry. The Holocaust was underway and the Jews of Europe were its chief victims.

Joshua Trachtenberg's meticulously researched book was a most relevant work for the times because it probed the sources of Jew hatred, and enabled his readers to better understand how the Nazis were able to isolate the Jews and then kill them with relatively little opposition from the local Christian population.

Thirty-eight years have elapsed since the Holocaust, but The Devil And The Jews is as relevant now as it was when Auschwitz and Treblinka were working furiously to "process" Jews.

The Devil And The Jews, having been re-issued, is essentially a study of the medieval conception of the Jews and its relation to modern anti-semitism. Trachtenberg, who was a rabbi, writes of the gross misconceptions which informed the gentile view of Jews, dwelling on such notions as the horned Jew, the Jewish thirst for Christian blood, the distinctive Jewish "odor," and the Jew who poisons wells.

Medieval Jews, he observes, were viewed as alien, anti-social and anti-human creatures who sought to destroy Christian civilization. It was easy for Hitler to appropriate these images and use them in his relentless battle against Jews.

The calumnies hurled at Jews was so vast and so intense that even an impassioned observer like Trachtenberg admits to having been left "gasping for comprehension."

According to Trachtenberg, Christendom's hostility toward Jews reached its apogee in the post-Crusade period — which was marked by widespread social unrest, the rising "menace" of Islam and the spread of heresies.

Accusing the church of fostering anti-Jewish myths, Trachtenberg acknowledges that the Roman Catholic hierarchy was of two minds vis-a-vis Jews. On the one hand, the Jew was a figure of loathing, an ideal target for conversion. On the other hand, the Jew was to be tolerated on humanitarian grounds and as living testimony to the truth of Christian teaching.

In practice, the ecclesiastical elite was often inclined to be humane and to extend a degree of protection to Jews. The lesser clergy and laity, however, were not bound by such principles.

Christianity established a causal relationship between Jews and the devil. St. John the Apostle, who was definitely hostile to Jews, claimed that they fathered the devil, while Revelations curtly called a Jewish house of worship a "synagogue of Satan."

The horned Jew was a fairly common symbol in the Middle Ages and, indeed, Jews were actually forced to appear in public with the distinguishing horn somewhere on their garb.

Jews, too, were said to sport goat's beards — the billy goat being symbolic of satanic lechery.

An amazing variety of ailments — such as scrofula and skin diseases — were attributed to Jews. And it was said that Jews gave off a malodorous smell, the so-called foetor judaicus.

Since nothing was too monstrous to be told about Jews, medieval Europeans believed that Jewish women were capable of giving birth to swine.

Given the combination of ignorance, superstition and fanaticism which strongly characterized the common people of that era, it is hardly surprising that the blanket charge of sorcery was leveled against Jews. Luther singled out the Kabbalah for excoriation, and Jewish doctors — who had an otherwise excellent reputation — were seen to be superior magicians because of the knowledge they possessed.

Weil poisoning was an odious charge Jews had to bear, but the accusation of ritual murder was even worse. The clergy, Trachtenberg notes, lost few opportunities to play up these imaginary crimes, despite efforts by the Vatican to counteract such charges.

It was said of the Jews that they were clannish. But, as Trachtenberg points out, the church banned intermarriage on pain of excommunication or death. A certain Jean Alard of Paris who kept a Jewish woman and had several children by her, he relates, was burned at the stake together with his paramour, "since coition with a Jewess is precisely the same as if a man should copulate with a dog."

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Opinion

Israel has absorbed Falashas relatively well

By
DIANE GREENBERG

JERUSALEM —

The absorption in Israel of the Ethiopian aliya has been relatively successful if one considers the problems involved. Since the beginning of 1983, 1,700 Jews from Ethiopia have arrived in Israel and there are upwards of 4,000 now living and being absorbed into Israeli society.

They have been accepted in the schools, in place of employment and in the IDF. They possess limited tools with which to enter a modern industrial society but their high motivation and intelligence is overcoming the disadvantages of their background.

The changes that they experience on arriving in Israel are perhaps greater than any other immigrant group. They come from refugee villages just above the poverty line and are often in a period of mourning — they may have lost a member of their family on the journey or have been separated just previous to coming to Israel. When a new group of Ethiopians arrives, those already here are anxious for news of their relatives and these initial meetings make for an emotionally exhausting start to their new life.

Most of the Falashas spend their first year at an absorption center. It was felt that they needed a year's program to help them adjust to their new surroundings. Gradually, they are introduced to services with which they are totally unfamiliar — gas, electricity and sanitation. Via interpreters, the staff tries to give them the information necessary to recognize and become familiar with this strange modern world.

Hebrew is the key to all new immigrants' successful absorption and for the Ethiopians it is even more so — as their own language, Amharic, is not useful in Israel. Most of them are illiterate so that the task of teaching them Hebrew is more complicated. Concepts of reading and writing are completely alien to them. Many adults had never held a pencil in their hands.

The ulpan teachers adapted themselves to the situations and drew pictures of objects that were known to their pupils. For example, next to a fish they put the first letter in Hebrew — daled. Then, by means of association with the picture, their pupils learn to say the letter, read it and finally write it. It is educating on many levels, as apart from learning how to read and write their names, they use new utensils such as a knife and fork and cup and saucer, as well as learning how to travel by bus or buy in a store.

Young Jews from Ethiopia in Jerusalem. [WZPS photo]

Awareness of the sensibilities of the older people is vital to recognize that their pace in learning is slower, and yet at the same time they must not lose their position of respect within the community. Both young and old often miss class because of health problems and innoculations, but also because the changes they are undergoing are so varied that psychologically they are incapable of coping. In these cases the teachers give them extra individual attention.

While at the absorption center, there is a program of instruction and advice on how to organize their new homes: how to make a bed, store food in a cupboard and refrigerator; how to use a gas stove, a bank, the clinic and health center. They are taught basic arithmetic so that they can manage to acquire what they need.

One of the primary aims of the center is to create an environment as similar as possible to "real life" so that when they leave for their permanent homes they will be equipped to deal with the demands of normal living. Each person must want to be independent of the center and feel ready to enter the wider community.

Before coming to Israel, most of the Ethiopians worked on the land, but considered this menial. In order to find them satisfying employment both financially and emotionally, there have to be short and long term goals. Many of the breadwinners are unskilled and after acquiring a working knowledge of Hebrew want to start work and support their families. They are employed as welders, carpenters, machinists and mechanics. In some occupations, in-service training is provided and there are a number of firms training metal workers and car mechanics. The army also offers a training scheme to teach a profession or trade during their army service.

There are a small number of young people who have completed high school. They are able to apply and study at one of Israel's universities. But for most of these immigrants advancement will be greater for their families than it can be for them. A Falasha recently received an MA degree in Jerusalem (Oriental and African studies).

How are they integrated? Israel is a united society but not without prejudices — the Poles do not like the Romanians and the Moroccans aren't too keen on the Western Europeans. So like the Russians and Iranians, the Ethiopians can't expect that all will go well. Some Israelis show a certain hostility to the new arrivals.

After the Falashas leave the absorption center, a social worker is allocated to each family. Where small groups live in the same neighborhood, a center is set up to cater for specific needs, often more ulpan classes, activities for the children after school and a toy library. Documentaries and information sessions are regularly provided. Thus the centre is another stepping stone in helping the Ethiopians integrate into Israeli society.

There has been much misinformed and even malicious writing on Israel and the Falashas in recent years and the whole story has yet to be told. Yet what has been accomplished by Israel so far is remarkable. The educational jump is being made from illiteracy to literacy. The Falashas are not being lost in the maelstrom of modern society but are retaining and valuing their traditions and culture.

Perhaps they are gaining from experience acquired — often the hard way — as in the 1950's with the mass immigration of Oriental Jews. Their absorption process presents special difficulties, but it has been carefully analyzed, thought out and planned.

Failure generally makes headlines while success isn't always news. Let us hope that the entry of the Falashas into Israeli society will fall into the latter category.

[WZP]

Canadian, British Jewry are compared by rabbi

By
DOW MARMUR

The following piece by Rabbi Marmur, senior rabbi of Toronto's Holy Blossom Temple, appeared in the Feb. 3 edition of Sh'ma, published in Port Washington, New York.

* * *

When we arrived in Canada last summer, a lot of people were talking about a new book called None Is Too Many. It is an account by two Jewish historians, Irving Abella and Harold Troper, of Canadian immigration policy towards Jews between 1933 and 1948. Its conclusions are epitomized in the title: Canada's politicians wanted to keep the Jews out of their country at a time when the Jews desperately needed somewhere to go.

All kinds of reasons were given for delays and cancellations of permits, but now — under the scrutiny of painstaking research — the truth could be told: it was anti-semitism.

The findings were startling, but not unique to Canada. After all, Bernard Wasserstein had told a similar story in his Britain and the Jews of Europe 1939-1945 and Martin Gilbert had chartered similar territory in Auschwitz and the Allies. Yet neither of those books has stirred Anglo-Jewry the way None Is Too Many had upset Canadians.

The difference in reception between essentially similar documentation on the two sides of the Atlantic is significant. Jews in Europe, including Britain, take anti-semitism for granted and, by and large, learn to accommodate themselves to it. Some even believe that too much protest is counter-productive. North American Jewry, including Canada, is shocked each time it finds evidence of anti-semitism and often over-reacts. It is determined to make sure that what happened in the 1930's and 1940's does not happen again.

For the same reasons, support for Israel is stronger in Canada than in Britain. In fact, it is less than prudent here to express any kind of criticism of Israeli government policies. The argument is that Israel has so many enemies who constantly bombard her politically and militarily that she is entitled to unquestioned and uncritical loyalty from her friends.

But this kind of friendship is superficial. Thus, although vocal and fiscal support for Israel is higher in Canada than it is in Britain, proportionately more British Jews go on aliyah. Canadian Jews treat Israel as a symbol and perhaps as an insurance policy, but regard Canada as home. That is why they are so uncritical of Israel and so sensitive to anti-semitism here.

Yet, Canadian Jews, for all their success in business as well as in political and public life, are not rooted in Canadian society. True, it is not that easy to determine what a Canadian identity really means, the way one can decide what it means to be integrated in British society, but even allowing for that, it is remarkable how "ghettoized" Canadian Jews are. It makes British Jews integrated and at ease by comparison.

Those British Jews who are more "integrated" than others usually leave the Jewish community altogether. In Canada, almost the opposite seems to be the case. Apart from the truly Orthodox, those who belong to synagogues are often more assimilated than those who don't.

The fact that Reform is part of the Jewish Establishment means that many of Canada's communal leaders belong to Reform congregations. I sat at the dinner table of a distinguished Canadian Jewish leader who is a member of his local Reform congregation. Opposite me was a distinguished anglo-Jewish leader, probably no more observant than our host, but a member of an Orthodox congregation in Britain. I asked him if he would have been able to attain the position he had in Anglo-Jewry, had he joined his local Reform synagogue. He didn't think so. Neither do I.

A Reform rabbi in Canada, Dr. Gunther Plaut served as president of the Canadian Jewish Congress. No rabbi, let alone a Reform one, could ever become president of the Board of Deputies of British Jews.

Anglo-Jewry is undoubtedly more observant, more to the "right," than Canadian Jewry, but I don't think that it is more Jewish. There are probably more kosher butchers in Britain per Jewish population unit than in Canada — but there are more good Jewish bookshops in Canada. The standard of Jewish knowledge is higher here, although synagogue affiliation is not. Jewish communal institutions have a high profile in Canada and are hives of activity — but many would be open on Shabbat and serve non-kosher food.

If Golders Green, one of the "Jewish" areas of London, has aspirations to be the Jerusalem of Europe — although it has neither the depth nor the piety to achieve it — Toronto is probably more anxious to be the Tel Aviv of North America — and it has the money and the chutzpah to pull it off. It also has almost enough Israelis to populate it.

The difference in outlook is also reflected in synagogue life. One of my major challenges is to fight secularism within the synagogue. This secularization expresses itself in scarcity of prayer and observance and in a surfeit of aesthetics and traditional rituals. As a result, in some areas Reform is curiously "left," in others remarkably "right," less religiously observant than in Britain but much more "gut-Jewish." My sense of spiritual alienation is amply compensated for by a sense of being with my people as I knew it in Poland and Russia.

A group in my congregation had a discussion recently as to which of the two "traditional" roles of the rabbi was more in keeping with the needs of the times: that of administrator and public relations person, or that of pastor. When I suggested that, since we were so concerned with tradition, we should start with the rabbi as teacher, I had apparently dropped something of a bombshell. Only a very few of these leaders in the congregation had even thought of the rabbi in this way.

In many congregations the teaching is being done by lesser lights or "visiting scholars." In Europe you still expect the rabbi to be the teacher and scholar, whether he is Orthodox or Liberal.

The rabbis in North America are confined to their priestly duties, which are curiously secular, or at least intended for secular people. When I declared my intention to follow another pattern, it caused some consternation: Would he want us to be religious? Isn't it enough that he has status and position?

But my stance has also evoked enthusiasm. people had forgotten that you could be Reform yet remain within the traditional orbit of learning and prayer; that it was not enough to pay lip-service to folkways and cash to fund raisers. I am greatly encouraged by the response from the leadership and there are indications that some of those on the periphery might wish to join. Whether the existing institutional structure will tolerate it, remains to be seen. I am full of hope that my European habits will bear some fruit.

The challenge is twofold: on the one hand, to establish a different style of rabbinate and, on the other, to equip the institutions to tolerate the change. The former is easier than the latter. Individuals are receptive to new ideas, whereas organizations are not. But it is also a test for Reform: if it is true to itself, it must allow for change and it must fight rigidity and secularism in its own circles with at least the same vehemence that it fights it in Orthodoxy.

I see myself as an emissary from the old world in this struggle. I wonder how the mighty institutional machinery of the new one will respond.

Happily, there is no reason to fight Orthodoxy, for this is a relatively tolerant community. The fact that Reform has been on the scene first, that it is part of the Establishment and that many, if not most, of the communal leaders belong to Reform or Conservative congregations, makes it impossible for Orthodoxy to have its way as it has in Britain and in Europe.

But with an increasing radicalization of Orthodoxy and the ascendance of extreme elements all over the world, things may change for the worse and here, too!

In the meantime, Toronto appears as a haven of tolerance. The mother of one of the leaders of my congregation died recently. A leading Orthodox rabbi attended the service in the synagogue (Reform and Conservative congregations often hold funeral services in the synagogues here). Before the service, the same rabbi came to see me in my study to welcome me to Toronto. I cannot imagine any of the dayanim of the Orthodox London Bet Din doing something similar. . . .

Opinion

Strong record on Israel, public appointments

Trudeau's rapport with Jews waned but never faltered

By
JANICE ARNOLD

MONTREAL —

Over his almost 16 years as Prime Minister, Pierre Trudeau had many contacts with the Jewish community, starting with his own riding, Mount Royal, which has the highest concentration of Jewish voters in Quebec.

Although he did not return to his home riding frequently after becoming Prime Minister, Trudeau and his government were made aware continually of a well-organized Canadian Jewish community and its myriad concerns. During the Trudeau years, the community's approach to government relations became increasingly professional and public.

Trudeau showed a keen understanding of the Jewish people whom he once described as a "marvel."

Speaking at the celebration of Israel's 30th anniversary, before about 18,000 members of the Montreal Jewish community (which was called the largest single gathering of Jews ever in Canada), he said: "There have been dispossessions, harassments, persecutions, massacres and deportations. They have known poverty, want, complete lack of security, and dispersion in small isolated groups.

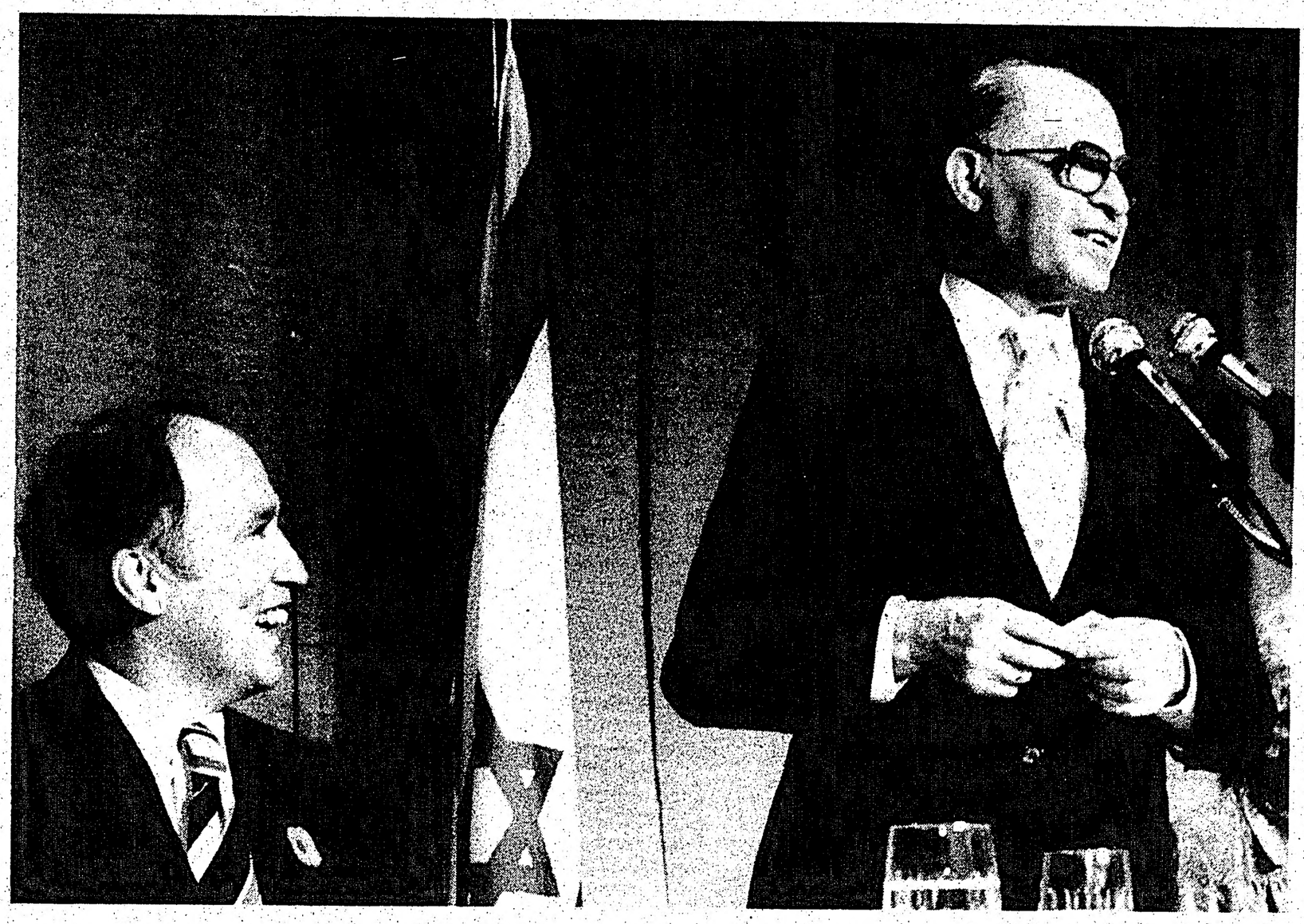
"They have been influenced by various foreign cultures, the power of sovereign civilizations; they have experienced the sterilizing denial of normal human contact, desperate isolation in urban and intellectual ghettos, and age-long humiliations. But nothing has destroyed their will to survive and exist."

He called Israel the product of all this "wealth of spirit and intelligence" whose statehood could not "rightfully be questioned." But even at that time, Trudeau said Israel would have to take into account the legitimate claims of the Arab states "painful though this may be after so many trials and so much suffering."

Despite some major disappointments like the failure to have enacted anti-Arab boycott legislation and certain statements on Israeli policy, particularly since the invasion of Lebanon, Trudeau has remained a friend of Israel, most agree.

"On the whole, Trudeau's attitude toward Israel has been a positive one," said Mark Resnick, executive director of the Canada-Israel Committee. "There have been ups and downs as is well known, but compared to other Western leaders and their governments, Trudeau rates near the top of the list (in support for Israel)."

Leon Kronitz, executive vice-president of the Canadian Zionist Federation, is not quite so sure. "The Jewish community never knew where Trudeau stood vis a vis Israel. From time to time, he made sympathetic statements but when it came to deeds he was a bit disappointing. In the last few years, Canada has been tilting a little toward the Arabs."



Prime Minister Pierre Trudeau attends a 1979 Toronto state dinner in honor of then-Prime Minister Menachem Begin.

Said another observer close to the Ottawa scene: "Trudeau's reputation as being no friend of the Jewish community is a bum rap. Throughout his 16 years, Canada was second only to the United States as a friend of Israel. If you look at the record, it's awfully good."

Trudeau's pro-Israel statements received less attention, he said, pointing out that in 1980 Trudeau denounced the European Economic Communitys peace plan that would have involved the PLO and resisted more recent pressures while in Algeria for Canada to recognize the PLO.

Trudeau spoke at a number of major events in the Montreal and Toronto Jewish communities over the years: for Canadian Jewish Congress, United Jewish Appeal and, last May, State of Israel Bonds at a dinner in Montreal in honor of Sheila Kussner, an active member of his Mount Royal Liberal Association.

He was a guest speaker at a memorial service during the 1976 Montreal Olympics for the 11 Israeli athletes slain at the Munich games, and hosted a giant state dinner for Israeli Prime Minister Menachem Begin in Toronto in 1979.

His first official appearance at a Jewish function goes back to soon after he was elected the MP for Mount Royal in 1965 when he spoke at the opening of a YM-YWHA branch in Cote St. Luc. On at least two occasions, the latest time two years ago, he turned up at a synagogue in this predominantly Jewish suburb to dance a hora during Winter Carnival.

The Trudeau years have brought increased trade with Israel, large multiculturalism grants to the Jewish community, and recent movement on such long-standing concerns as prosecution of war criminals and hate legislation.

Trudeau can take credit for bringing many Jewish Canadians into public life, perhaps his most lasting legacy for the community.

A cursory glance of the 1965 edition on the Who's Who in Canadian Jewry reveals that the number of Jews involved in the federal government could be counted on one hand. Besides at least four Jews in his cabinets (three are members today), seven Jews sit in the Senate, two of whom were appointed this year.

Trudeau has named Jews to major judiciary posts, notably Bora Laskin, Chief Justice of the Supreme Court of Canada and more recently Alan Gold, chief of Quebec Superior Court, as well as to top diplomatic posts.

Canada has had at least four Jewish ambassadors lately, including Allan Gotlieb, in the key Washington job.

Lesser known are the Jewish deputy minister and other high-ranking civil servants who have become increasingly numerous in Ottawa.

Trudeau at Israel's 30th anniversary rally at the Montreal Forum which attracted the largest Jewish audience in Canadian history.

CJC head pays tribute to PM

By
PATRICIA RUCKER

TORONTO —

Milton Harris, president of the Canadian Jewish Congress, has paid tribute to Pierre Elliot Trudeau for "the enormous improvement in the status of Canadian Jews" since the Prime Minister first took office in 1968.

"We are now living in a much more civilized, liberal society," Harris said. "I think our community owes him a debt of gratitude. We should be thinking of this now that he has resigned."

Harris said that a Jew had never held a federal Cabinet post before Herb Gray was appointed in 1969.

"We now have three ministers who are Jewish, and a great many deputy ministers. All doors at every level of federal public life have been opened to us.

"A blind eye is now turned to the ethinic origins of people when appointments are made."

Harris noted that the Jewish community has been a major beneficiary of the concept of a multicultural society concept which, he said, originated with the Prime Minister and which was put into effect by his government.

"We have had backing from the government for all kinds of projects — Yiddish, the Holocaust, archives — all of which help to keep our culture strong and vibrant."

Opinion

Life in sunny south both artificial and unnatural

By
J. B. SALSBERG

If, as I reported a week ago, there is so much Jewish activity in the South Florida region at this time of the year then why did I not find much balm to allay my Jewish worries? Because, I fear, that when the canned music and the blinking lights of the Jewish mid-winter carnival are turned off, there remains very little to be happy about.

J. B. Salsberg

First, I'm, of course, not questioning the palpable benefits that our brethren, as all others, derive from Florida. We cannot speak of Floridian Jewry in terms of the usual, homogenous, ongoing Jewish communities.

There are those for whom Florida is their permanent home. They face the characteristic Jewish concerns that all permanent Jewish settlements are concerned with; education, fund raising, Israel, anti-Jewish threats, religious, cultural and social needs etc.

Then there is the ever-growing sector of winter residents. Those who, for health or other reasons, spend their winters there and then return to their permanent homes where they retain their essential ties and responsibilities.

Then there is the floating population of brief visitors who come for a week or a month during the worst periods of each winter. Most of this category remains outside the Florida community structure.

I was not engaged in scholarly studies of the several levels of the growing Jewish society in that part of the world. I base my views on observation, general enquiry and an exchange of views with some of every level. For what it is worth, here are my impressions.

Excepting the stable sector of Floridian Jews — those who live and work there the year-round — and, excepting those who for health reasons need to be in the warm climate during the wintery season; with the exception of these categories life in the winter-Gan Ayden is terribly artificial and, yes, unnatural.

The imitation Greek Alhambras appear to me to be too sterile for stimulating living. (A friend of mine who, for very good reasons, lives in one such towering "Condo" building suggested that too many all-winter residents in such complexes spend too much time at the card tables, for lack of better things to do.)

In addition, it is unnatural to see such massive concentrations of older people. It amounts to an isolation, a withdrawal from normal family and community living. (Again, I want to emphasise that these views do not apply to those whose health requires their residence in a warm climate during the winter season.)

What of the "Villages" that are populated almost entirely by aged or aging people? Yes, they can boast of organized physical and cultural programs but they constitute Ghettos for altogether too many physically and spiritually able people that resign from dynamic involvement in normal life.

The social and cultural activities that I referred to last week are welcome, as such events go, but there is also a sense of unrealism about those activities. Let's face it, most (but not all) of the hu-ha affairs are arranged for the purpose of fund-raising for, to be sure, good and worthy causes.

Yes, the mid-winter Jewish merry-go-round in Florida is not without merit or national value but it is also unsettling.

On many occasions, during the two weeks that I spent, and spent pleasantly, in South Florida I recalled the critical words that Israeli President Chaim Herzog uttered recently about the North American Jewish community. [85% of U.S. Jews never visited Israel and, according to a poll, 1½ million U.S. Jews "have no desire to do so."]

During my recent trip I took my own poll among the guests of the small hotel I stayed in. The results were astonishing. They were even worse (worse from my viewpoint) than the figures that the president of Israel quoted.

Were those, otherwise fine people, conscious assimilationists? No. They but revealed the present stage of American Jewry. Are they denying their Jewish origins? Not at all. Far from denying they display, when asked, great pride in their roots. But, and here is the rub; they were third, fourth and fifth generation American Jews.

When talking to my fellow-guests I couldn't help but think of our Canadian Jewish scene. Our community is a generation or two behind our American friends. We still feel the strong influence of our East European forerunners.

Wouldn't one be justified in asking whether we, in Canada, can be far behind our American friends?

Obvious, isn't it, why one can't escape reality by joining the Jewish massess in Florida? Now you will know why I worry. Don't you? If not, why not?

LETTERS TO THE EDITOR

Letters are welcome if they are in English, no more than 250 words, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit letters.

* * *

PORNO UNIVERSAL PROBLEM

I find unacceptable Kathy Edelstein's fundamentalist Feb. 2 letter ("Israeli porno shocks her") wherein she attributes pornography in Israel to estrangement from Orthodoxy.

Pornography is deplorable anywhere; its proliferation in Israel more than disappoints. However, it is not solely a Jewish problem. All citizens, including Koran and New Testament devotees, must equally shudder at the trashy images of shackled, bound, fettered and mutilated sexuality sold in the streets of Israel.

In her Torah-thumping rhetoric and evangelical fervor ("Israel beware!"), Ms. Edelstein apparently overlooks the biblical sanction of David's seizing of a young virgin to "minister" to the aging king, "that [he] may get heat" (I Kings 1).

The anti-pornography crusader might take warmer comfort in our secular Yiddish literary heritage, in Peretz' and Kadia Molodovsky's portraits of feminine dignity. Let's give a more general application: pornography is a human problem.

Linda Lipsky
Montreal

* * *

BURAK'S COLUMN EMPTY?

Sometimes a rabbi quotes a parable for the effect of its direct meaning and fails to understand what can be drawn out from it. Rabbi Moses Burak did this in his Feb. 9 column concerning the ordination of women.

It took me, a layman, two weeks, and the comments of two rabbis in your letters column to understand the real meaning of the parable. The story is to be explained thus:

The New Jersey Conservative synagogue is Rabbi Burak. The large crowds on High Holy Days are his narrow "tzitzis checking" attitudes to the halacha. The lights burning are the fire of the invective and gratuitous insults to observant but non-Orthodox Jews found every week in his column.

But when one strips away the invective and looks inside at the content of the column, one sees that there are no services going on.

Dr. Eric Mendelsohn
Toronto

* * *

CHARITY FROM PUSHKE UP

In her Jan. 6 letter headed "Questions CJC democracy," Barbara Hoffman writes: "The Canadian Jewish Congress cannot claim to represent the Canadian Jewish community if it excludes any wanting Jew."

The by-laws of Canadian Jewish Congress state very clearly that "every Jew 18 or over, male or female, residing in Canada, who concurs with or supports the aims and objectives of Canadian Jewish Congress shall be a member of Congress and qualified to vote in the election of delegates to the Plenary Assembly."

Canadian Jewish Congress has been the democratically elected representative body of Canadian Jewry for 65 years. Last May, over 3,000 Canadian Jews sent 700 delegates to Montreal to elect the current officers of Congress democratically.

Congress is not a profit-making organization; it is a socially responsible manager. Our funds come from the Jewish community. We cannot levy taxes or produce income as government or business does.

We recognize that "fund raising" is implicit in "community raising." A strong community cannot exist without its institutions and organizations. And the leaders of these community-based organizations must exemplify the virtues implicit in our customs and traditions.

It should be obvious, then, that a true leader of the community must be a member of the community in "good standing," that is, one who contributes financially to the community, as stated in our by-laws. The amount is not important; the intent is.

The by-laws of Congress reflect this, stating: "The determination of what is 'adequate' shall be made having regard to the opinion of the Campaign Committee of such local campaign, or such equivalent body."

Charity is a cherished part of Jewish life. From the "pushke" in the corner store to the annual campaign, there is an obligation for Jews to look after one another.

In my view, no community leader can attempt to set an example without contributing to Combined Jewish Appeal or the equivalent local campaign. No one can be a community leader if he cannot say, "I support my community, and I give charity to help it grow."

Milton Harris
President
Canadian Jewish Congress
Toronto

* * *

MASH NOTE FROM JEZEBEL

Please accept my thanks for Frank Rasky's dazzling Feb. 9 article about this Jezebel.

It was very rewarding. My calendar is filling up with engagements for my belly dance performances.

And what a lovely extra bonus to get that mash note in your Feb. 23 letters column which you headed "A lovely Jewish Jezebel." My sincere thanks to Mr. Rasky and all my other fans out there.

Judith Susanne [Tova] Bricks
Toronto

* * *

IGNORE JEWISH CANDIDATES?

Why is it The CJN ignores Jewish candidates for public office? Other ethnic/religious publications in Canada support their people running for public office. Why do you avoid this important issue?

Michael Seiden
Toronto

Editor's note: Our policy is to be apolitical in terms of Canadian politics. Because Canada is a democratic country, with Jewish candidates in all political parties, we don't believe it's our function to support any candidate on purely religious grounds.

* * *

SOCCERITE SOCKS US

Why is it so many of your photos from Israel show elderly bearded sages? One would get the impression that all Israelis are ancient and arthritic.

I happen to be an ex-Israeli who is a soccer fan. I'd like to sock it to you. Show me, for a change, young Israeli soccer champs in action.

Mel Cohen
Montreal

* * *

TORONTO JEWS, WAKE UP!

I noticed a strange phenomenon while attending an all-day symposium Feb. 19 at the Shaarei Shomayim Synagogue. The symposium was titled Jews In Crisis, and explored problems facing Toronto's Jewish community, ranging from children in foster homes to the elderly in senior citizen homes.

Surveying the audience of approximately 200 people, I noticed that they were predominantly middle-aged and up. I asked myself:

Where are the young singles? Where are the couples in their 20s and 30s? Don't they have children, parents, grandparents, disabled and unemployed friends and relatives? Don't these problems affect them? Where were they? Why weren't they there?

C. Uhry
Toronto

* * *

PEARL, YOU'RE A GEM, TOO

For the London contingent of the Grafstein clan, I want to thank J. B. Salsberg for his nostalgic words (Jan. 26, "The Grafsteins are Coming") about my father, Melech, and Uncles Moishe, Yarmeh and Simcha, and adding to the growing list of well-known Grafsteins, Bob Kaplan and our latest VIP, Jerry Grafstein.

It's been such a pleasure to read about my family, and I consider myself lucky that my dad and uncles knew J. B. Salsberg so well. Let's be honest. Wouldn't all of you love to see your families so warmly written about?

My dear J. B., I know I speak for my sister, brothers, all of my cousins. Thank you! Thank you!

Pearl [Grafstein] Noble
London, Ont.

* * *

BIBLES IN SCHOOLS

I must comment the upon the ludicrous statement made in your Feb. 16 edition by Paul Craig, the chairman responsible for the distribution of Gideon Youth Testaments in North York elementary schools ("Gideon gift brings call for change"). He is quoted as saying: "I find the Jewish people are not reading their Bible."

I believe strongly that literture pertaining to religion has no place in the public school system. That view was shared by the great Egerton Ryerson, who paved the way for the separation of church-controlled education in Ontario. Bible-reading in elementary grades has also ceased, thanks in part to his liberal ideas.

Distribution of Gideon Scriptures appears to be the last bastion of a religion's imposition in our public schools. If the Gideons wish to sell their religion, they could set up their own houses of worship.

Susan Fidler
Toronto

* * *

SORRY, RABBI, WE SLIPPED

Re Frank Rasky's Feb. 16 article headed "Luxury features abound in Bayview development," about housing on the southern outskirts of Richmond Hill:

Your article on Bayview Glen Estates was informative and showed how the north-east area of the city is considered by many Jewish families as an exciting place to live and raise a family.

In your list of congregations in the area, you failed to mention Shaar Shalom Synagogue. Shaar Shalom draws heavily from young families and singles from the area, of which many participate in our programs.

We provide Shabbat and Sunday services as well as an ongoing active adult education program. Our pre-teen and teen youth programs are held regularly, providing our youth with social activities and religious programming. We also take pride in our vibrant and dedicated sisterhood and men's club.

Certainly, with all of the above, your omission overlooked a young growing congregation that is exciting to be a part of, and that has a membership which looks forward to continued growth.

Rabbi Sheldon Korn
Thornhill

World-National

Jackson angered Jews in the past

Blacks call for continued coalition to end racism

[Cont'd. from page 1]

Colored People said that Jackson is not prejudiced and Black-Jewish relations needed "popping up."

Benjamin Hooks said: "The tensions between Black and Jewish communities have been there, and you can't put all that on Jesse Jackson's shoulders. . . . We should not allow this flap over Jackson to further damage that relationship."

Meanwhile two national Black leaders stressed that, despite differences on some issues, Blacks and Jews must continue the coalition which helped bring about the civil rights achievements of the 1960's.

Both Rep. Julian Dixon (D. Calif.) chairman of the Black Congressional Caucus, and M. Carl Holman, president of the National Urban Coalition, also stressed to the plenary session of the National Jewish Community Relations Advisory Council, in Washington, the importance of educating young Jews and Blacks about the past joint efforts in order to continue the coalition today.

"As leaders, we have a responsibility to insure that future generations of Blacks and Jews understand how our shared experience has been and how strong it has made our ties," Dixon declared. Holman noted that he tried to impress on the young how Jews and Blacks worked together on both the local and national level to end discrimination.

Jackson has angered Jews in the past by embracing Arafat on a trip to the Middle East in 1979, by advocating a Palestinian homeland and, after meeting with Syrian President Hafez Assad and securing the release of captured Navy Lt. Robert Goodman Jr. in January, telling an Arab group he will push for a more even-handed U.S. policy in the Middle East.

There also has been concern about $200,000 in donations by the Arab League, and $10,000 from Libya, to Operation PUSH, the civil rights organization Jackson founded in 1971.

Museum needs support

[Cont'd. from page 1]

ject," said Kaplan.

"We who are fortunate enough to live in a country of freedom of expression and religious beliefs, can never forget the tragic victims of the Holocaust," he continued. "The survivors and their families who came to Canada after the war, made an enormous contribution to the growth of this country. Through this memorial and this project, we pay tribute."

A similar message came from Jim Peterson, MP for Willowdale, who was unable to attend the ceremony because of illness.

Following the presentation, a tour was made of the uncompleted structure, with special emphasis focused on the Gates of Hope.

At present, Leipciger and Frieberg stated, only 60% of the Holocaust Memorial Museum has been completed.

"We need community support for completion, particularly for the Hall of Memories which will perpetuate on wall tiles, the names of those who perished in the Holocaust," Gerda Frieberg said.

As Jim Peterson stated in his message, she said, "May the memorial keep alive throughout the decades ahead the horrors of the Holocaust so that each new generation might dedicate itself to insuring — 'never forgotten — never again.'"

Germans set out arms sales policy

BONN [JTA] —

The West German government has called on the United States, Britain and France to coordinate Western arms sales to the Middle East.

Deputy Foreign Minister Alois Mertes stressed in a statement on the eve of Chancellor Helmut Kohl's departure on a visit to the U.S., that cooperation in this matter is needed to prevent, or at least limit, possible negative consequences of Western arms sales to the troubled region.

Mertes was apparently seeking to ward off American criticism of West Germany's plans to sell advanced weapons to Saudi Arabia. The issue has already been raised in Congress and is fiercely opposed by American Jews and by Israel.

Mertes made it clear that Bonn rejects the notion that it is acceptable for the U.S., Britain and France to supply arms to Saudi Arabia and other Arab states, but not for West Germany. No German, American, British or French tanks must endanger Israel, he said, "but it would be irresponsible to make moral differences among those four most important Western export states."

Draft vetoed

[Cont'd. from page 1]

vate individuals can initiate proceedings and must prove that they were personally offended by the claim.

When the original draft was rejected by the Bundesrat last year, Justice Minister Hans Engelhard of the Free Democratic Party (FDP), the CDU's junior coalition partner, introduced substantial modifications which, according to legal experts rendered the law "mild" toward neo-Nazis. But the changes did not satisfy the CSU and conservatives within the CDU.

It was disclosed recently that Interior Minister Friedrich Zimmermann of the CDU managed to prevent a debate on the law in the cabinet, rendering it less authoritative as a government document. Deputy Interior Minister Benno Erhard of the CDU told reporters that "among us no one is keen on that law."

East Berlin Jews get Hebrew books

BONN [JTA] —

East Berlin's 300-member Jewish community recently received a shipment of Hebrew books from Israel, the religious department of the East Berlin ministry for cultural affairs has confirmed.

The books were sent at the request of the East Berlin Jewish community.

They consist largely of prayer books but include textbooks on the Hebrew language and the geography and history of Israel. Members of the East Berlin Jewish community told the Jewish Telegraphic Agency that they are further encouraged by the fact that two East Germans will receive this year's Martin Buber Award of the West German Association for Christian-Jewish Cooperation. They will be cited for promoting understanding between the two religious communities.

The awards ceremony will be broadcast on West German television, which is watched in East Berlin and can be received in most parts of East Germany. West German television programs on Israel and Jewish affairs are watched by large numbers of East Germans, according to East German Jews. They cited, as an example, a recent 1-hour telecast on Premier Yitzhak Shamir and his wife.

CHALLENGING POSITION AVAILABLE

Assistant to the Executive Vice-President

Provide senior staff support to the Chief Executive Officer of the Winnipeg Jewish Community Council, the Jewish Foundation of Manitoba, and to the Department of Planning and Priorities.

DUTIES:

- to assist the Chief Executive Officer in providing services to the Executive Committee, Board of Directors, and other departmental committees, through research, reports, and background information utilizing both professional and volunteer resouces
- to assist the Vice-President of Planning and the sub-committees within the department in establishing priorities and planning for their attainment
- to take part in the development and implementation of special assignments as directed by the Executive Committee and Board of Directors

QUALIFICATIONS:

Administrative and organizational ability. Communication and writing skills. University degree preferred. Commitment to a career in Jewish community work. Willingness to receive direction, yet ability to demonstrate self initiative. Desire to work with and motivate volunteer leadership. Familiarity with and/or prior involvement in Winnipeg's Jewish community an asset.

SALARY:

Commensurate with qualifications and experience.

Send letter of application and all relevant information to: Personnel Committee, Winnipeg Jewish Community Council, Rm. 200, 370 Hargrave St., Winnipeg, Man. R3B 2K1.

Esther and Eric Exton wish to express a sincere thank-you to their many friends who showed such thoughtfulness, genuine concern and generosity in sending good wishes, cards, flowers and gifts and in making donations in their name to various community organizations and charities during Eric's sudden illness in Miami, Florida.

Your kindness and prayers have speeded Eric on his way to recovery. While the Exton family would prefer to write personal notes, time, distance and the volume of correspondence make it difficult. Please accept their deepest thanks and know that each act of kindness is appreciated as a very special tribute.

חי

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Gemayel capitulated to Syria

Lebanon now faces a prolonged Israel presence

[Cont'd. from page 1]

not for Syrian objections, abrogation would have gone into effect last month.

The plan accepted by Gemayel this week reportedly calls for the appointment of a new prime minister and cabi-

Fresh cabinet expected

net, changes in the political structure (which has favored the Christians, despite their minority status), resumption of the national reconciliation talks in Geneva and public abrogation of the 1983 treaty.

Before leaving Damascus, Gemayel described his discussions with Assad as "quite excellent." Assad himself, saying they were "positive and fruitful," said Syria would "assist Lebanon in its efforts to safeguard freedom, its Arab identity and the unity of its land and people."

Gemayel, who turned to Syria after the U.S. apparently rejected his request for more military aid and support, now faces the prospect of a prolonged Israeli presence in southern Lebanon.

Knowing that Gemayel had embarked on the route toward abrogation, Israeli Prime Minister Yitzhak Shamir warned last week that cancellation would mark the end of Lebanon as an independent nation.

Israel, Shamir said, would look after its interests by ensuring that southern Lebanon did not fall into the hands of hostile forces.

Despite his assertion that Israel would not acquiesce in the partition of Lebanon, Gemayel's abrogation of the treaty will probably lead to precisely that.

Partition likely to occur

Unless Israel and Syria are able to work out a mutually satisfactory agreement on Lebanon, the chances are that Israel will remain in the southern region indefinitely — daily casualties notwithstanding.

It is inconceivable that Israel, having invested so much since the 1982 invasion, would pull out of Lebanon without assuring the security of its northern border.

* * *

Elsewhere in the Middle East, King Hussein of Jordan and PLO Chairman Yasser Arafat talked for five days in Amman and decided that they would use the Arab League Fez proposals as a basis for a settlement of the Arab-Israeli dispute.

The Fez plan, formulated in Morocco, envisages an independent Palestinian state under the PLO and security for "all the states of the region." As such, it offers only implicit recognition of Israel.

The Israeli government wants nothing to do with the Fez plan, seeing it as a prescription for Israel's eventual dismantlement.

King Hussein and Arafat, by adopting the Fez plan, thereby disregarded President Ronald Reagan's peace initiative, which Israel also dismissed.

That plan, which, in retrospect died in stillbirth, called for Palestinian self-government in association with Jordan and a moratorium on the building of new Israeli settlements on the West Bank.

Arafat, who praised the Jerusalem bombing which left 21 Israelis injured, said his negotiations with the Jordanian monarch were intended "to come up with a common base toward the liberation of Jerusalem and the occupied land."

He and King Hussein agreed to meet again to put some flesh on the bones of their understanding.

Arens meets Shultz after brother's death

By
JOE POLAKOFF

WASHINGTON — An impromptu full-scale U.S.-Israel conference on Lebanon took place at the state department last week after Israeli Defence Minister Moshe Arens came here for the funeral of his older brother, who died in Bridgeport, Conn.

Richard Arens, 62, was a severe critic of Israel and of his brother's policy. He was a professor of law at the University of Connecticut.

After the funeral, Arens went to Washington to see Secretary of State George Shultz. An Israeli embassy spokesman described the talks as "very friendly."

The meeting was also attended by Israeli ambassador Meir Rosenne, Robert McFarlane, President Ronald Reagan's national security advisor; Donald Rumsfeld, Reagan's special Mideast envoy; Rumsfeld's assistant, Lawrence Silberman; Undersecretary of State Lawrence Eagleburger, and Richard Murphy, assistant secretary of state for Middle Eastern affairs.

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Family Stays At near by Kibbutzim

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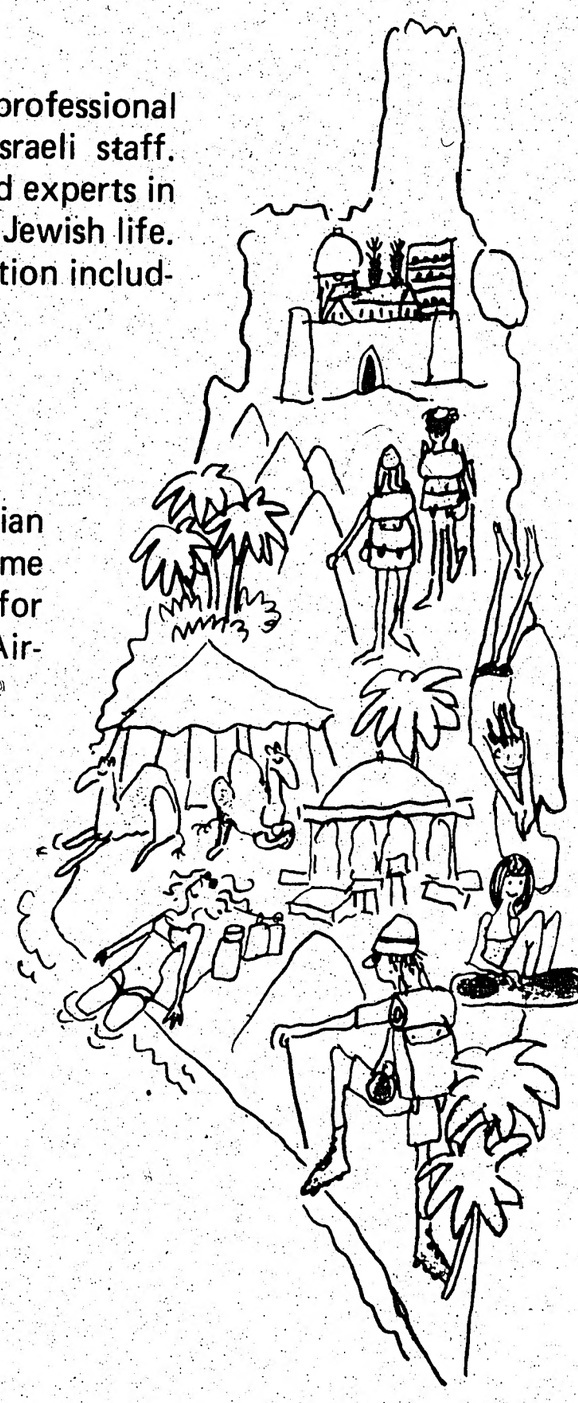
Highly qualified adult professional North American and Israeli staff. Experienced teachers and experts in all aspects of Israeli and Jewish life. Hebrew language instruction included in the program.

TUITION INFORMATION

5 week program cost: $1480 Canadian plus Air Fare, July 16—Aug. 20. Some partial scholarship available; Inquire for eligibility details. Travel via El Al Airlines.



ANY FURTHER QUESTIONS?

We are happy to correspond, or talk on the telephone. Our phone number is (603) 478–3202. Our office hours are weekdays from 8:30 a.m. to 4:30 p.m.
THE ISRAEL FRIENDSHIP CAMP
Richard Herman, Director
Hillsboro, NH 03244

The Israel Friendship Camp is being established this summer in Israel by Edgar M. Bronfman because of his interest in youth education, furthering knowledge of Judaism and Israel, and promoting peace through understanding. The camp is managed by INTERLOCKEN INTERNATIONAL CAMP based in the U.S., founded in 1961 and dedicated to high quality cross-cultural education for young people around the world.

Organizations and People

What's New

By
MIRIAM HERMAN

ASSOCIATED PURIM CARNIVAL

The Associated Hebrew Schools annual Purim carnival will be held at the Nathan and Roey Hurwich Education Centre, 252 Finch Ave. W., on Sunday, March 11, from 10 a.m. to 3 p.m. Barney Beaver from TTC will be there to greet you, along with the games, prizes and refreshments. Admission is 50 cents. The public is invited.

NEW JEP-OHR SOMAYICH YESHIVAS

The Jewish Education Program (JEP) in co-operation with the Ohr Somayach Tanenbaum College, announces the opening of the night yeshiva for men — classes every Thursday evening from 7.45-10.15 — and the women's night seminary — classes every Wednesday evening from 7.30-9.30. If you have been wanting to experience serious Torah learning and explore classical Jewish sources in consistent, sophisticated manner, call JEP office at 787-1681.

Now in session are the pre-Purim night seminars. Take this opportunity to explore the messages of Purim through the perspective of tradition. Classes are held every Monday evening at 410 Lawrence Ave. W. from 8-10. Call JEP at above number for information.

COMMUNAL PURIM SEUDAH

Chabad-Lubavitch invites you to celebrate Purim at a communal Purim seudah (festive meal) on Sunday, March 18, at 4 p.m. at the new Chabad-Lubavitch Community Centre, 770 Chabad Gate, Thornhill. There will be a late afternoon megillah reading, a complete hot meal, singing and dancing in the chassidic spirit. Cost is $25 per couple, $12.50 per single and $7.50 per child (ages 3-12). To RSVP and for more information, call 731-7000.

BETH SHOLOM BROTHERHOOD

The guest speaker at the Sunday, March 11, meeting of the Beth Sholom Brotherhood Tallis and Tefillin Breakfast Club will be City of York Alderman **Ben Nobleman**, who is chairman of the club. His topic — Shortage of Senior Citizens Housing in Metro. Services are at 9.30 a.m., breakfast at 10 and the speaker at 10.30.

PURIM CELEBRATION

The B'nai Shalom North Congregation Purim celebration is set for Saturday, March 17, at Westminster Public School, 366 Mullen Dr., Thornhill (one stoplight north of Steeles, one block west of Bathurst). The Hebrew school students have prepared the decorations and Purim performance for this festive occasion. So, dress up your children and join in for an evening of entertainment, prizes and refreshments. The megillah reading is at 7 p.m.

ALJS DISCUSSION GROUP

The Association for the Living Jewish Spirit (ALJS) is holding a discussion group on Thursday, March 8, at 8 p.m. at Forest Hill Public Library Building, 666 Eglinton Ave. W. The topic will be Is Torah Only Law?

The ALJS believes that Judaism is alive where the Jewish spirit is alive, no matter in which words it is expressed, that life is truly human and truly Jewish if it is governed by the spirit, which is the higher part of the human mind. President is **Rabbi Reuben Slonim** at 789-0101 and secretary is **Felix Eckstein** at 926-1368.

KAPLAN TO SPEAK

Solicitor-General **Robert Kaplan** will be the guest speaker at the Beth Tzedec Men's Club breakfast meeting on Sunday, March 11, at 10 at the synagogue, 1700 Bathurst St.

WIDOWED-CONNECT

Jewish Singles Project Connect's Widowed-Connect, a support group for recently widowed men and women (ages 25 +), invites you to join the group on Monday evenings at the Jewish Community Centre, 4588 Bathurst St. For information call 731-4600 mornings.

CRAFTS VOLUNTEERS NEEDED

The Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W., needs volunteers for crafts programs, who can assist in teaching macrame, knitting, sewing and crocheting, on Mondays from 10 a.m. to 12 noon and/or 1-3 p.m. If you can help, call **Shirley Shnier** at the centre at 225-2112.

EARS TO LISTEN . . . EYES TO SEE

Has your group reserved Ears To Listen . . . Eyes To See yet, for a program? Available in beta, VHS or ¾-inch cassette, this audio-visual is an exciting videotape about today's Jewish teens. A group facilitator is included in arrangements. For additional information, contact **Joel Verbin** at the Jewish Information Service at 635-5600 (Monday to Friday).

Producer of the film is Siegel and Siegel Productions, Inc., in co-operation with Toronto Jewish Congress and Jewish Community Centre.

HILLEL STUDENTS, U OF T

On Saturday, March 10, at 8.30 p.m. at Convocation Hall, University of Toronto, Hillel is presenting **Chava Alberstein**, Israel's top female vocalist. Tickets are available at various locations.

On Wednesday, March 14, reserve (by noon) for Hillel's Friday, the 16th, Shabbat dinner. Cost is $5 for members and $6 for non-members.

Call **Betty** at 923-9861 for Hillel activities.

VENDORS WANTED

Nili Chapter of Hadassah-WIZO is sponsoring a gift and craft show at the Garnet A. Williams Community Centre in Thornhill on May 6. Space is still available. If you are interested, contact **Rosanne Teplitsky** at 665-4801 or **Joanne Weinstein** at 665-3719.

ANNUAL SEUDAT PURIM

On Sunday, March 18, at 5 p.m., Kehillat Shaarei Torah, 2640 Bayview Ave., will host the annual seudat Purim. It will feature a costume parade, live entertainment and an original Purim shpiel written by members of the congregation. Participation in the dinner is by reservation by calling synagogue office at 229-2600.

MR. HISTADRUT'S LEGACY

The late Hymie Bogomolny was known as "Mr. Histadrut" in the Niagara Falls Jewish community. Believing that education and training of the youth of Israel would be the future strength of Israel, he bequeathed a perpetual scholarship for Amal in his will. Presenting the scholarship scroll to the Bogomolny family is Hy Fogelman [left], executive director, Canadian Friends of Amal Schools. Accepting on behalf of the family is Mrs. Hymie Bogomolny, while her son Eddy Bogomolny, now of Montreal, and Mrs. M. H. Peressotti of Sutton, Ontario, and Mrs. H. Nashman of Toronto look on.

SUMMER PLAY GROUPS

Registration is now open for the summer play groups at Earl Bales Park Community Centre. The 7-week program runs from July 3 to Aug. 17.

Co-op on Mondays, Wednesdays and Fridays from 9.30-11.30 a.m. is for the 2½-4 year olds at a cost of $45. Drop-In on Tuesdays and Thursdays from 9.30-11.30 a.m. is for 15 months to 2½ year olds at a cost of $25.

Registration is on a first come, first serve basis. Call **Karen Fabian** at 635-5815 or **Rachel Ornoy** at 630-8594 or **Marlene Hesas**, the community recreation co-ordinator at 224-6277.

PURIM EVENT

A Purim celebration is set for Saturday, March 17, at 9 p.m. at Torah Emeth Synagogue, 1 Viewmount Ave. Join in an evening of comic presentation, live music, singing and dancing, refreshments and a brief lecture by **Rabbi Sholom Schwartz** on The Body and Soul of Purim. Costumes will be welcome. Advance reservations are a must. Call Aish Hatorah at 783-6195. The cost is $5 for adults and $3.50 for students.

INTERNATIONAL WOMEN'S DAY

International Women's Day was celebrated this year with a week of events, culminating March 10. One of the programs scheduled for that last day is a fair at Jarvis Collegiate (Jarvis and Wellesley) at which there will be a Jewish feminist information table. Fair runs from 1-5 p.m.

DINNER TO HONOR SOLDIERS

The office of the Israel Soldiers Welfare Association is bustling with excitement and activity over the forthcoming Yom Ha'atzmaut tribute dinner in honor of the soldiers and Israel's 36th anniversary. **Judge Phil Givens** will be the master of ceremonies for the evening and the international chairman **Gen. Natke Nir**, a well known Israeli war hero, will be flying in from Israel for the event. The dinner takes place on Sunday, May 13, at the Inn-on-the-Park. For further information and reservations, call the association office at 783-3053.

ISRAELI WEEK

The Jewish Community Centre, Maccabi Canada and the Youth & Hechalutz department of the Canadian Zionist Federation are having an Israeli Week March 18-21 at the JCC northern branch, 4588 Bathurst St. This event will include Israeli oriented activities in an Israeli atmosphere.

Sunday, March 18 — Purim celebration will feature various activities and in the evening at 8.30 in the Leah Posluns Studio Theatre, Israel Consul-General **Gideon Saguy** will speak, followed by singer **Aelita.**

Monday, March 19 — Women In Israel, a panel of Israeli women representing the spectrum of feminine involvements in Israel, takes place at the JCC at 8 p.m.

Tuesday, March 20 — Education in Israel will give an aspect of exclusive forms of education in Israel at the JCC at 8 p.m.

Wednesday, March 21 — A panel of experts will describe and discuss forms of settlements in Israel at the JCC at 8 p.m.

The Jewish community is invited to participate in these events.

NCSY UPDATE

NCSY (National Conference of Synagogue Youth) is holding a meshloach manot service (Purim gift package delivery service) Sunday, March 18, from 8-10.30 a.m. There are two dropoff depots, one at Shaarei Tefillah Synagogue, 3600 Bathurst St., and the other at B'nai Torah, 465 Patricia Ave. Charge is 50 cents per package and 10 packages for $4 (special rates are available). Proceeds will go to the Torah Fund. Please be sure to include recipients name and address. For further information, contact **Pam Day** at 665-0532 or the NCSY office at 782-3117.

The Free Jewish High School continues every Tuesday evening at 7.30 at Shaarei Tefillah Synagogue, lower level. Guest speaker on March 13 is **Rabbi Moshe Bomzer** who will talk on Purim: The Mask Bondage. Refreshments will follow.

A Shabbaton for deaf Jewish youth in the community is arranged for March 23-25 at Clanton Park Synagogue. This is open, as well, to hearing kids grades 9 and up. For an application write to NCSY, 3600 Bathurst St., Toronto, M6A 2C9 or call 782-3117.

Junior NCSY will be going horseback riding which will include hayride and barbecue dinner on Sunday, March 11. This is open to everyone grades 7-8. It takes place from 12-6 p.m. Meet at Shaarei Tefillah at noon sharp. Cost of $10 includes dinner. For information, call 782-3117 or 633-1902.

Upcoming NCSY events include Purim variety show at Baycrest Centre and a program dealing with the effects of cults on today's Jewish youth, and much more. For more information, call 782-3117 or **Pam Day** at 665-0532.

singles

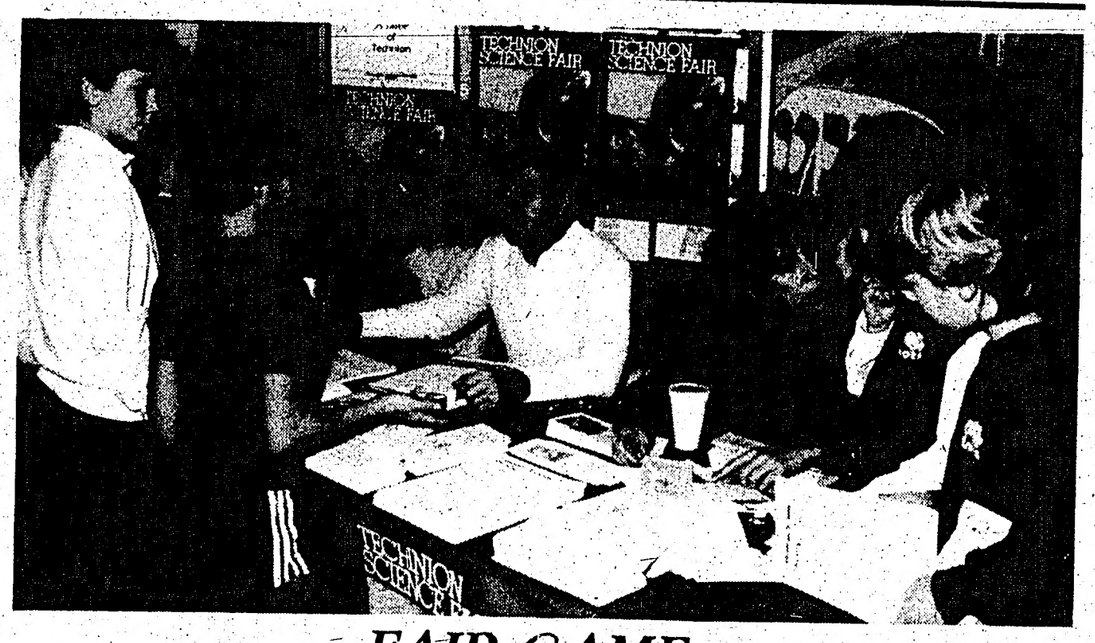
The **Jewish Singles Project Connect** buffet brunch on Sunday, March 18, features CKFM commentator **Jeremy Brown** speaking on Dining Out in Toronto. It takes place from 11.30 a.m. to 3.30 p.m. at the Park Plaza Hotel. Reservations are a must by March 14. Tickets are $17.50, non-refundable. Call 731-4600 mornings or pick up tickets at all Jewish Community Centre branches. . . . Jewish Singles Project Connect announces its new and improved Jewish Singles Telephone Information Line. Call 731-4600 evenings and weekends for details and the Jewish singles events tape.

Total Living Singles [40 +] is having a welcoming spring dance on Saturday, March 10, at 8.30 p.m. in the Arback Hall, Beth Emeth Bais Yehuda Synagogue, 100 Elder St., with **Norm Derrin's** orchestra, refreshments and prizes. Everyone is welcome. Admission is $5 for members and $6 for non-members.

The **Jewish Community Singles 25-35** years invite you to a day of skiing Sunday, March 11, at 10 a.m. at Kawartha Peaks Ski Resort Spring Fling Day. Call **Rita** at 789-9109 or **Ruth Goodman** (Wednesdays only) at 636-1880, ext. 239 for meeting area and car pool arrangements. You must call ahead for group rates to be available.

Car Maintenance and Repairs is the topic of the Sunday, March 11, meeting of the **Holy Blossom Single/Single Parents** group. There will be a guest speaker from the Ontario Motor League with slides and discussion. The time is 8 p.m. in the board room and RSVPs are a must as space is limited. Fee is $3 for members and $5 for non-members. Call 789-1344 after 6.30 p.m.

[Cont'd. on page 15]



FAIR GAME

The Technion Science Fair is now accepting applications for the 1984 event. Marshall Cohen, chairman '84, and Debra Eklove, director, special projects, were at the Jewish Community Centre northern branch recently to discuss the fair and distribute application forms. For information, contact Denra Eklove at 789-4545.

Organizations and People

What's New

[Cont'd. from page 14]

On Wednesday, March 14, the **North-East Jewish Single Parents** group offers the first session of a 3-part series entitled Moving Forward — Putting Divorce and Separation Behind You. This series explores some of the issues that arise for the not-so-recently separated, divorced and widowed. The topic on the 14th is Dating and Sexuality with **Pam Blake** of the Clarke Institute. The remaining two sessions will deal with Blended Families on March 21 and Toxic Relationships on March 28. Sessions are held at the JCC Valley, 7015 Leslie St. at 8 p.m. Charge is $2 for members and $3 for non-members. Call **Susan Levine** for further information at 889-0813.

The Bloor JCC has programs you will be interested in. First, there is the family Purim carnival on Sunday, March 18, from 12.30-2 p.m. complete with crafts, entertainment and food. Second, there is the annual Passover seder on Tuesday, April 17. Seating is limited and reservations are necessary. Cost is $20 for adults, $10 for children and $15 for seniors. Contact **Mark Egan** at 924-6211. Also, volunteers are needed for both festivities. If you can help out, call Mark Egan.

The **Jewish Union Book Club** (25-45) has scheduled the next meeting for Sunday, March 26, at 1.30 p.m. A trilogy from the writings of **Ayn Rand** has been chosen. Selections include The Fountainhead, We The Living and The New Left: The Anti-industrial Revolution. Refreshments will be served. For details, call **Jerry** at 787-4352 after 6 p.m.

Solelim (25-40) would like all singles to make it their goal and come out for an afternoon's bowl at 2 p.m. on Sunday, March 11, at Bathurst Bowlerama (Bathurst and Glencairn). Look for **Lorne**. For more information, you can call him at 743-4605. Any questions you may have about this or future events, contact **Mandell** at 783-2779 (from 7-10 p.m.).

The **JCC Singles 40 +** will feature **Leora Fine** who will speak on a Dating Program at the next meeting of the Coffee House Monday, March 12, at 8 p.m. in the Seniors Lounge of the northern JCC, 4588 Bathurst St. For further information, call the JCC at 636-1880, ext. 332 or **Doris** at 636-1687.

Jewish Singles Travel Registry is holding a meeting regarding the May 1 Israel trip this Monday, March 12, at 7.30 p.m. at Adath Sholom Synagogue, 864 Sheppard Ave. W. Deadline for deposits is March 15. For details, call **Rabbi David Cooper** at 633-1865.

at the jcc

Register today for the children's programs at the Jewish Community Centre northern branch, 4588 Bathurst St. Limited space is available in the Nursery (age 3) running 9-11.30 a.m. or 1-3.30 p.m.; Junior Kindergarten (age 4) running 1-3.30 p.m., and Senior Kindergarten (age 5), also 1-3.30 p.m. Call now and ask for **Rona Kaushansky** at 636-1880, ext. 229.

At the Bloor branch — The date of the Bloor JCC's annual seder is Tuesday, April 17. Seating is limited and reservations are necessary. Cost is $20 for adults, $15 for seniors and $10 for children. Contact **Mark Egan** now at 924-6211. . . . The family Purim celebration takes place Sunday, March 18, from 12.30-2 p.m. in the auditorium. There will be crafts, entertainment and food, and everyone is welcome. . . . Volunteers are needed for both the Purim and Passover festivities. If you can help, call Mark Egan.

At the North-East branch — The JCC North-East branch Couples Over 40 group invites you to attend a presentation on Investment Opportunities in the 80s on Sunday, March 11, at 8 p.m. at the JCC Valley, 7015 Leslie St. Call **Susan Levine** at the NE office at 889-0813 for further information. . . . The Young Couples Club suggests you Take the Scrabble Challenge on Saturday, March 10, at 8 p.m. at the JCC Valley, complete with Scrabble, wine and cheese, door prize and good company. Cost is $6 per couple. Call Susan Levine for information. . . .

Come to the Purim celebration sponsored by the North-East JCC on Sunday, March 11, from 2-4 p.m. at the JCC Valley. Special Purim crafts, entertainment by **Mr. David**, hamantashen making, clown face painting and children's movies will all be part of the fun. Call Susan Levine if you want to know more about it. . . . Join the Women Over 40 group to hear an interesting and controversial lecture on Jews in Distress: Jewish Inmates in the Prison System by **Steven Litchen** on Wednesday, March 14, at the JCC Valley. Admission is $2 for members and $3 for non-members. Call the NE office at 889-0813 for further information. . . .

The Jewish Babysitting Co-op, co-sponsored by the North-East branch of the JCC, Jewish Family and Child Service and Jewish Singles Project Connect, is a co-operative babysitting exchange for those in need of occasional, short-term child care. Applications are now being accepted and interviews conducted. Call Susan Levine at the NE office at 889-0813 or **Beverley Mandell** at 498-5223.

for seniors

The **Holy Blossom Temple Alumni** meeting on Wednesday, March 14, features **Cantor Benjamin Maissner**, soprano **Anne Labow** and accompanist **Dr. Mel Iscove** in a program of songs entitled From Opera to Broadway. The time is 1.30 p.m.

Adath Sholom Jubilee Club invites the community to a Purim cabaret on Wednesday, March 14, at 7.30 p.m. at the synagogue, 864 Sheppard Ave. W. Following a brief business agenda, the club will present the colorful, exciting Slovanian folk dancers in an entertaining display of native folk dancing. There will be refreshments, a Purim treat and door prizes. General admission is $2.50 and club members admission is $2. All ages are welcome. For information on this and other club activities, call 635-0131. And watch for details of upcoming Sunday socials.

Beth Emeth Bais Yehuda Friendship Club is holding a general meeting on Sunday, March 11, at 1.30 p.m. at the synagogue, 100 Elder St. Program will feature the Zemer Chorale under the direction of **Charles Heller** with **Marina Surigon** at the piano. Refreshments will be served and everyone is welcome. Members are asked to attend to register for the Purim luncheon on Tuesday afternoon, March 20. For information, call **Carl Pasternak** at 633-2997.

At the Tuesday, March 13, meeting of the Beth Tzedec Friendship Club + 50 **Dorothy Campbell** will present a slide presentation of Toronto Story Through Architecture. Everyone is welcome and coffee and refreshments will be served. Charge for non-members is $1.50. Meeting is at 1.15 p.m.

Workmen's Circle Social Club [+ 60] meets on Tuesday, March 13, at 471 Lawrence Ave. W., at 12 noon for lunch and entertainment. New members are welcome. For information, call **Shirley Grotell** at 222-7727.

On Monday, March 12, **Club Chaverim**, the North-East Jewish seniors group, will feature **Len Rubenstein** in a program on Stress in Modern Society. The time is 1.30 p.m. at Beth Tikvah Synagogue, 3080 Bayview Ave. But why not come for the morning programs — oil painting, beginners bridge, and English as a second language — and stay on for lunch. Either bring your own (dairy) or enjoy a variety of cheese, herring, tuna and egg salads, fresh fruit and vegetables, all you can eat, for $1. For more information, call **Rose Shapiro** at 889-0813.

The line and ballroom dancing at Earl Bales Seniors Place is now in full swing. Come out on Wednesday evenings from 7.30-9.30 and have an enjoyable evening with **Ada Goldblatt**. Earl Bales Seniors Place is in Earl Bales Park at Bathurst and Sheppard. For more information, call Mrs. Goldblatt at 636-9796.

On Wednesday, March 14, at 6.30 p.m. Lincoln Place is having a Purim evening with pianist-soloist **Lola Julitta Kane** presenting the Happy Hearts musical group, singers **Fanny Brass, Anna Farber** and **Sylvia Gold** (arranged and directed by Mrs. Kane). Everyone is welcome. Lincoln Place is located at 429 Walmer Rd.

Taylor Place Senior Adult Centre, 1 Overland Dr., Don Mills, is holding a program on Wednesdays from 1.30-3 p.m. entitled Time of Transition — Pathways for the Widowed, beginning March 7 through to April 4. This series for widows and widowers involves lectures and discussions on issues related to losing a spouse. The March 7 topic is Being Widowed and the March 14 one is You and Your Financial Matters. There is no admission charge. But RSVP as space is limited. Call **Debra** or **Julie** at 447-7244.

All North York seniors and disabled persons who are registered in the snow rebate program are reminded to submit their claims to the senior centre where they registered. The four senior centres involved are Bernard Betel Centre for Creative Living, North York Senior Centre, Joseph E. and Minnie Wagman Centre and Taylor Place. All claims must be made by April 2.

The Bloor branch of the Jewish Community Centre, 750 Spadina Ave. (at Bloor) has activities of interest to seniors. There is a family Purim celebration on Sunday, March 18, from 12.30-2 p.m. with crafts, entertainment and food. And the annual Passover seder will be on Tuesday, April 17. Seating is limited and reservations are necessary. Cost is $15 for seniors, $10 for children and $20 for adults. Contact **Mark Egan** at 924-6211. Also, volunteers are needed for both the Purim and Passover festivities. If you can help out, call Mark Egan.

On Monday, March 19, **Shaarei Shomayim Friendship Club** is presenting Purim Shpiel with the Heritage Players under the direction of **Nathan Garnick**. Purim refreshments will be served. The time is 1 p.m. . . . Ongoing programs include exercise on Monday and Thursday morning at 10.30, dance classes on Wednesdays from 12.15-1.15 and oil painting on Thursdays at 1 p.m. . . . A reminder that the trip to Israel and London departs March 12 and returns April 1. If you are interested, contact **Lena Sugar** at 789-3213 or **Merle Young** at 499-4400.

On Thursday, March 8, **Rabbi David Cooper** will be holding a tour information evening. The 3-week tour to Israel planned to leave May 1 will be discussed. This Independence Day tour is sponsored by Adath Shalom Jubilee Club and is open to all ages in the community. The $1,675 U.S. funds cost includes airfare from New York 13 days touring, food and accommodation. March 15 is the deadline for deposits of $300 U.S. Departures from New York are also available on tours leaving April 12 and July 16. To receive an itinerary, call 633-1865.

Continuing Seniors Health Forum, a program developed for older adults, offers an opportunity for discussions on health and other related issues. It will run Monday afternoons, commencing March 12, from 1.30-3 at First Christian Reformed Church, 67 Taunton Rd. (one block east of Mt. Pleasant, running south of Eglinton). This program is sponsored by **Contact Us**, which develops programs for older adults under the sponsorship of the Third Floor Community Centre, and the City of Toronto public health department northern health area. For further information, call 483-0774.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living Sunday Afternoon Program on March 11 presents talented singer **Edith Montgomery Truelove** in a medley of Jewish and Hebrew songs, accompanied by pianist **Ada Lewis**. The program begins at 2 p.m. Charge is 50 cents for members and $1 for non-members.

There is the Sunday Night Dance Party on March 11 and 7.30 p.m. with dancing to the live music of the Creative Band. Admission is $2 for members and $2.50 for non-members.

About People

A MAZEL TOV

Theresia and Erwin Schick are celebrating their golden wedding anniversary this weekend in West Palm Beach. Born in Vienna, Austria, 75 years ago, they emigrated to Shanghai, China, in 1938 and lived there until 1949. They arrived in San Francisco on their 15th wedding anniversary and traveled by train to New York and on to Montreal, Canada.

When the couple retired in 1972, they moved to Kingston, Ont., where they live for six months of the year. The other six months are spent in Century Village, West Palm Beach. They are members of Congregation Anshei Sholom there and also maintain membership in Congregation Beth Israel in Kingston.

SCULPTURE EXHIBIT

An exhibition of sculpture by **Mary Hecht** opens at McLaughlin College, York University, on March 8. The Toronto artists's works are mostly in bronze, some biblically inspired.

Also included in the exhibit are sculpture and drawings of students in her A Eye, Hand and Mind and Two Dimensional Art courses.

Show runs through to March 23 in the college's faculty common room. Viewing hours are 10 a.m. to 4 p.m. from Monday to Friday.

TRAVEL TALES

Prior to leaving for Israel with the Toronto-UJA Project Renewal steering committee, current chairman Adrienne Offman and liaison chairman Irving Granovsky [left] discuss details of their trip with past PRSC chairman Jack Chisvin. [Graphic Artists photo]

PARTY PLANNERS

The Canadian Friends of the Hebrew University dinner dance April 26, featuring entertainer Sammy Davis Jr., is being held in honor of the Hebrew University of Jerusalem. At a recent meeting in her home, dinner co-chairman Lorraine Elkind [second from right] met with some of the women who are helping on the committee. From left to right are Berta Lunenfeld, a governor on the board of the Hebrew University; Paula Cohen; Beverley Black; Amy Hauer, and Roz Halbert. For further information, call the Canadian Friends at 789-2633.

Organizations and People

Elections scheduled for April 9

Nominations posted for TJC officers, executives

TORONTO —

Wilfred Posluns, nominating committee chairman, has announced the slate of nominations for officers and the executive of Toronto Jewish Congress.

Elections will be held at the 9th annual meeting of TJC on the evening of April 9, at 7.30. Convening site will be the Conference Centre of the Jewish Community Services Building (4600 Bathurst St., Willowdale), marking the first time Congress will hold the event at its new home premises.

Guest speaker will be Rabbi Walter Wurzburger, former spiritual leader of Shaarei Shomayim Congregation in Toronto, now of Shaarei Tefilah Congregation in Lawrence, Long Island. Rabbi Wurzburger is also a visiting professor at Yeshiva University of New York and past president of both the Rabbinical and Synagogue Councils of North America.

Following are the nominees for officers of Toronto Jewish Congress: president — Irving Feldman; vice-presidents — Charles Diamond, Madeleine Epstein, Mel Finkelstein, Adrienne Offman, David Satok, Murray Segal, Barry Tissenbaum; treasurer — Herb Rosenfeld; assistant treasurer — Richard Krelstein; secretary — Penny Offman; assistant secretary — Martin Sable; honorary counsel — Ronald Appleby.

Other officers in accordance with the TJC bylaws: honorary officers — Stephen E. Berger, Joseph B. Salsberg; past presidents — Milton Harris, Wilfred Posluns, Rose Wolfe; other officers — Michael Benjamin, Sheila Freeman, Harry Gorman, Phil Granovsky, Dr. Gerald Halbert, Mira Koshitzky, Les Scheinger, Lionel Schipper, Issy Sharp, Jerry Shear.

Nominated for a 1-year term as members of the TJC executive committee, are:

Phil Alter, Vern Balaban, Karl Bald, Ruth Bass, Annette Bearg, Jacques Ben Quesus, Berl Bessin, Aaron Brotman, Jack Brudner, David Buck, Judy Feld Carr, Sid Chelsky, Sam Cohen, Bernard Dales, Sheila Engel;

Dr. Charles Gold, Henry Goldbach, Leonard Goldberg, Martin Goldberg, Jeannette Goldman, Henry Goodman, Daniel Gordon, Sam Gotfrid, Max Handelman, Marshall Kesten, Diane Kettner, Saul Koschitzky, Harry Krakowsky, Jules Kronis, Lou Lenkinski, Frances Mandell, Irving Matlow, Marty Mendelow, Fred Metter;

J. Sidney Midanik, Lesley Miller, Malka Mirsky, David Mouckley, Ben Nobleman, Allan Offman, Frances Olin, Eleanor Rose, Kurt Rothschild, Gella Rothstein, Boris Shkolnikov, Gerald Slan, Sheldon Sper;

Marlene Walker, John Wiseman, Rose Wolfson.

Nominated to the executive by virtue of other positions in the community, are:

Prof. Irving Abella, Rosanne Ain, Donald Carr, Dr. Robert Disenhouse, Dr. Arnold A. Epstein, Eric Exton, Sam Filer, Naomi Freeman, Marc Gold, Gerald Kane, Morris B. Kaufman, Julie Koschitzky;

Morrie Latchman, Nathan Leipciger, Samuel J. Sable, Ralph Shiff, Eric Slavens, Patty Starr, Harry Steiner, Didi Urbach, Cyrel Troster, Ed Waitzer, Charles Zaionz.

Recommended for co-option to the TJC executive committee are:

Rabbi Amram Assayag, David Blank, Sandra Brown, Michael Chodos, Meyer Feldman, Irene Fink, Larry Grossman, Anne Handelman, Dr. Arnold Iscove;

Rabbi Joseph Kelman, Larry Lebovic, Beverley Little, Howard Permutter, Jack Pollock, Bryan Rakusin, Jack Rose, J. Victor Rosenthal, Rabbi Erwin Schild, Sam Schwartz, Chaim Shainhouse, Michael Shulman, Harry Simon, Rabbi Baruch Taub, Elaine Todres, Elizabeth Wolfe.

Toronto Jewish Congress bylaws state that no nomination shall be made from the floor during the annual meeting.

Wilfred Polsuns points out, however, that any seven members of TJC may make additional nominations in writing. These must be delivered to the TJC offices [4600 Bathurst St., Willowdale] no later than one week prior to the annual meeting, and must be accompanied by written consent of the nominee.

Lawyer given Hillel position

TORONTO —

Sheryl M. Livergant has been appointed to the new position of National Hillel Coordinator of B'nai B'rith Canada announced Frank Dimant, executive vice president of B'nai B'rith Canada.

Livergant is a native Calgarian, and the first westerner to have been appointed to a national portfolio in B'nai B'rith Canada. She will be located at the B'nai B'rith Centre at 15 Hove Street.

A graduate lawyer, Livergant received her LLB degree from the University of Alberta in 1982 and is admitted to practise law in Alberta. She received her BA in Political Science from York University in 1979.

During the summer of 1982, Livergant was the sole Canadian participant in a program on international law hosted by Tel Aviv University, Faculty of Law. While attending university Livergant was an active member of the Jewish Students Union.

This past year she was involved as one of the organizers of the newly formed Calgary group, Young Jewish Leadership that operates in conjunction with the Calgary Jewish Community Council. Livergant just returned from Israel in December after having completed an Ulpan program in Jerusalem.

As National Hillel Coordinator, Livergant will meet with Hillel directors and executives across Canada and act as a liaison to them for the purpose of establishing their needs and priorities, so that appropriate national programs for Hillels may be developed.

Her other responsibilities will include: fund raising for Hillel programing, designing and implementing leadership development seminars for Hillel staff, and establishing a national Hillel newsletter to be distributed throughout Canada.

She is the daughter of Morris and Marilyn Livergant, and has one brother, Joel; all of whom reside in Calgary.

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Saturday, March 10, 9 a.m. Dr. Ages will deliver the sermon on *"The Trial of Mendel Beilis"*
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Chelin, Panet cited for selfless effort

Pool named to honor UJA walkathon chairmen

By
ESTHER MEHR

TORONTO —

After four years of jointly heading the United Jewish Appeal walkathon, outgoing chairmen Verne Chelin and Jerry Panet will be accorded official recognition for the immeasurable contribution they made to its continuing success as the annual event of Toronto's Jewish community.

Gerald Halbert, president of UJA of Metropolitan Toronto, has announced that the swimming pool in Mazkaret Batya will be designated in their names as a lasting tribute to Chelin and Panet's "selfless effort and dedication" to the walkathon. The olympic-size community pool was constructed through funds raised during their chairmanships.

The pool, which has added so much to the enrichment of life in Mazkaret Batya, especially for the youngsters who before that had no recreational or sports facility, was a pet project for the two chairmen. It was through their drive and determination that the idea was translated into reality. A few years ago they saw at first hand the result of their visionary zeal, when they visited the site.

Anyone involved in walkathon planning on any level is aware of the amount of time and devotion it takes for successful results. And success has been the key word since Chelin and Panet took over the reins.

It's a 6-month commitment during which every aspect of walkathon day is mapped out under the jurisdiction of the co-chairmen — deciding on a theme, publicity, the route and placement of checkpoints, volunteer recruitment, overall traffic safety, strategic deployment of supplies, getting celebrities to come out, entertainment and extra attractions to pique the interest of youngsters who make up the main body of participants, and many other details.

During Chelin and Panet's joint chairmanship, the UJA walkathon has gathered steam and has attracted more and more participants from every segment of the Jewish community, while public interest in other fund raising walkathons has flagged considerably.

The 1983 total of $163,000 in funds raised more than justified the risk taken by Chelin and Panet in advocating and pushing for a totally different collection procedure for the walkathon.

Instead of having walkers sign up sponsors and collect their pledges following walkathon day, participants were asked to solicit full payment in advance — whatever contribution the sponsor wished to make — and hand in all monies at the first checkpoint.

It was a gamble, both Chelin and Panet agreed, but one worth taking to avoid the long drawn-out process of collection followups by UJA head office. Past experience has clearly shown that youngsters are increasingly reluctant to go back to their sponsors after the walk. For them, that part of it is a letdown after the "high" of completing the 25 kilometers.

No one, least of all the chairmen, expected such an overwhelmingly positive response from the community when on the big day more than 5,300 participants showed up at the first checkpoint to hand in envelopes bulging with cash and cheques.

The $163,000 raised, says Halbert, "represents an incredible 50% increase over the amount brought in from the previous walkathon."

Their high-level connection with Shoppers Drug Mart — Chelin is vice-president, Supply and Distribution of Life Brand Products, and Panet owns and operates a Shoppers franchise — has played a major role in the donation of essential supplies.

Referring to himself as the "extractor," Chelin surpassed himself each year in making possible the provision of such vital supplies as foot powder, bandages, etc., as well as a number of "goodies."

For the Panets, walkathon has been a family undertaking. His wife, Phyllis, is an accomplished vocalist with a wide repertoire of Hebrew and Yiddish songs. She was one of the featured performers at the final checkpoint celebration two years ago.

"No doubt about it," said Halbert, "Chelin and Panet have set new heights for those who follow them in the walkathon chairmanship."

Jerry Panet

Verne Chelin

Islamic element adds pressure to problems in Middle East

By
PAUL LUNGEN

TORONTO —

Middle East disputes — including the Arab-Israeli conflict — have undergone a radical change, says an Israeli expert in Islamic studies: they have become Islamized.

"We are living today in the midst of a great tide, a great revolution in the Middle East that will be with us for years to come," Raphael Israeli, a professor at Hebrew University, told about 50 university alumni at a recent meeting at the Beth Tikvah synagogue.

Until a few years ago, most people spoke of a conflict between the national movements of the Arabs and Jews. But with the success of Colonel Quaddafi's radical-Islamic revolution in Libya and the 1979 Islamic revolution in Iran, an Islamic element has been introduced into the dispute and has exacerbated it, Israeli said.

Today there are "800 million Moslems from Morocco to Indonesia that have gotten together in institutional settings" to vilify and condemn Israel and the Jews. Israel's Islamic opponents demean, denigrate and deprecate the Jews and the Jewish national movement — Zionism."

Non-Arab Islamic countries such as Iran, which prior to their Islamic revolution maintained good relations with Israel, have now pledged its destruction.

One of the first things the Ayatollah Khomeini did as leader of Iran was invite PLO chairman Yasser Arafat to Iran and hand the former Israeli embassy over to the PLO, Israeli said. "Today Teheran, tomorrow Tel Aviv," Khomeini reportedly told him.

Raphael Israeli

"And the PLO, supposedly a secular movement, makes use of powerful Islamic symbols."

The Islamic element can only inflame the conflict, Israeli said, because "Islam itself entertains basic, serious and painful grievances versus the Jews as such, and so, versus Israel."

These grievances go back to the Koran, and the Jewish rejection of Mohammed. Subsequently, Mohammed spoke in disparaging terms of the Jews, as traitors and a doomed people, Israeli said, and this attitude is nurtured in the Islamic world today.

Moslems argue that as a doomed and dispersed nation Jews have no right to statehood. That attitude is "echoed in the PLO Charter, which claims Jews are not a nation and should return to their countries of origin."

Moslems see Islamic jurisdiction over Israel and the West Bank as "ordained by Allah as part of the domain of Islam," Israeli said. It is considered "blasphemy to tear it away from Islamic control."

Israeli warned that the 1978 peace treaty was very fragile. Sadat's statement to the Knesset that he had "resolved 70% of the conflict" by his appearance in Jerusalem "was wrong," Israeli said.

"There is still a huge hurdle that prevents the Islamic world from recognizing Israel. It still regards Sadat's actions as an aberration.

"The real test for peace would be if Egyptians stopped nurturing their children — the next generation of soldiers — with anti-Jewish propaganda. Last Passover a book was published by an Egyptian government agency which repeated the blood libel accusations as history. And the Protocols of the Elders of Zion is widely distributed as well."

Sadat promised to eliminate that sort of literature, but it hasn't happened yet, Israeli said.

March of Dimes run set

TORONTO —

The annual 10 KM Run For Glory, in aid of the Ontario March of Dimes, will begin at 9 a.m. sharp April 15, according to the Producers Consortium Corp., which is coordinating the race.

The race begins opposite Nathan Phillips Square at City Hall on Bay St., travels through inner city of Toronto, along the Rosedale Valley Rd., and finishes on Wellington St. behind the Roy Thomson Hall.

Etonic sun visors or Thor-lo running socks will be offered to the first 500 applicants.

Prizes will be offered by Etonic Inc. to the top three finishers of every category, and Deak-Perera Canada Inc. will present Canadian Gold Maple Leafs to the top three of the disabled athlete's division.

There will even be "surprise prizes" for the casual runner.

The race director, Peter Pimm, has worked with members of the 1976 Olympic and 1978 British Commonwealth teams, as well as with gold and silver medallists of the North American 10 KM and the World Masters Marathon.

To register, phone the March of Dimes at 425-0501.

REMINDER

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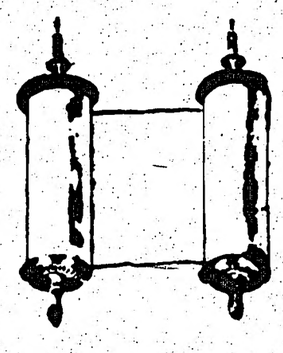
Organizations and People



sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Parshat Vayikra

Adar is here, Purim is here, rejoicing, hope, redemption is here!

On Purim it's a mitzvah to get so drunk that one doesn't know the difference between cursing Haman and blessing Mordechai. What? A mitzvah to get drunk? What goes on here?

Said one hassid: I learned the secret of the "drunkeness" of Purim when I was in Galicia, during the reign of Emperor Franz Joseph.

A drunk was staggering one night on the street, feeling no pain, and reeling from doorway to doorway of stores. A policeman saw his strange behavior, thought that the man was looking for an open door to break in, and shouted: "Stop!"

But the drunk heard and felt nothing. So the policeman shouted a new warning: "By the law, and by the command of the Emperor I warn you that if you don't stop I'll shoot!"

The policeman repeated his warning three times, which the law required. When the drunk still didn't stop, the officer shot him in the leg. Later the case came before a judge, and the policeman explained that he had issued the proper warning.

"But the man was drunk!" demanded the judge. "He didn't know what he was doing?"

"Yes," answered the policeman, "but when I mentioned the name of his majesty the emperor, he should have sobered up very fast!"

So also on Purim, continued the hassid, one also can still tell who is truly pious — he who remembers the "Emperor," the Ribono shel Olam, even in his drink.

* * *

Haman fashioned the thirteenth of Adar as the day to finish off all the Jews. One day, one great slaughter.

Why did he limit himself so much? Why did he not allow himself two or three days to finish the job?

But — explained Reb Shlomo of Karlin — Haman was afraid that maybe, just maybe, the Jews would slip out of the noose he had set for them. Maybe, just maybe, they would make from his dread day a day of rejoicing, as in fact happened.

Haman didn't "fargin" — couldn't tolerate — that the Jews might have a two or three-day celebration to enjoy, so he made sure that Purim should be limited to one day!

* * *

You can only reach G-d through joy. Every limb, every finger and toe, every cell must dance and praise before the Al-mighty.

The body doesn't just belong to the gym, the ski-trail, the sauna — it belongs to holiness.

During the first World War, the Chafetz Chaim found himself and his yeshiva in Sanuvsk. The czar had just been overthrown, and the poverty was incredible.

The saintly Chaftez Chaim urged his students not to dance this Purim. He explained that there was simply no new leather for shoes, and to dance with the shoes would wear them out.

At first the students listened — but then their "yetzer horah" took over. But the rebbe said not to wear out the shoes? So first one student then the other, took off his shoes and danced in their bare feet.

If a Jew wants, he can dance without shoes also! Shabbat Shalom.

Health act leaves physicians "aghast"

Unhappy doctors threaten action

By
TAMMY KAROL

TORONTO —

A number of local doctors have threatened cutting off their office phones and taking radical action to fight the proposed Canada Health Act. But according to Ontario Medical Association president Dr. Geoffrey Isaac, his association does not intend that doctors withdraw services of any sort, and Dr. Ted Boadway, the association director of professional services, said it was too early to discuss what action doctors should take if the bill passed.

Some 450 of Metro's 5,000 physicians, gathered last week at a Skyline Hotel seminar on the proposed act, supported a suggestion to resign from OHIP if the bill passed, though there was no strike action called for.

Last week's meeting was the last of 11 staged by the OMA province-wide to urge its members to fight the bill. Speakers included Dr. Hugh Scully, a cardiovascular surgeon at Toronto General Hospital and OMA chairman, Dr. Stuart Klein, a cardiologist at North York General.

Commenting on the meeting, Isaac said: "We succeeded in informing members as to the implications of the Canada Health Act which was rushed through the House with unseemingly haste and it will give us time for our members to talk to their colleagues and patients."

He pointed out that many physicians attending were "aghast" at the implications of the act. "Some felt the medical association was not aggressive enough in attacking the bill, while others were impatient to have a fight over it," Isaac said.

The proposed legislation, which would ban extra billing and user fees, could be law as early as April 1 and will allow the federal government to withhold funds from provinces and territories that don't meet revised federal standards.

Isaac told the doctors that Ottawa is hiding worsening medical care behind a "smokescreen" that it calls the Canada Health Act.

He said it is simply a restricted funding act which lets Ottawa cut the money it gives the provinces for health care and fails to address inadequate health care services such as outdated hospital equipment and long waiting lists for tests and surgery.

Isaac noted that the act also excluded mental health care services and pointed out that $600 million is needed in Canada for the provision of replacing hospital buildings.

The association president suggested doctors apply pressure on all three political parties to stop passage of the bill and influence politicians at the federal level who "themselves often don't understand the long-term implications of federal control of the health care system."

The House of Commons health committee has heard briefs on the bill including one made by the OMA on Feb. 21. Moreover, the OMA paid $30,000 for full-page ads in Metro's three major newspapers last week to attack the bill. It carried the names of some 1,200 Ontario doctors who contributed $10 each for the ad (many doctors listed were Jewish).

Isaac said the OMA will not be holding any further large meetings on the health act but that the 11 district's 65 branch societies will be discussing the proposed bill.

Meanwhile, the Ontario Health Coalition, comprised of a number of medical and public service groups, held its own sponsored public forum on medicare and the proposed federal bill on Feb. 24 and 25 to rally support for the act.

Mount Sinai post to Gerald Turner

TORONTO —

Gerald P. Turner has been appointed president of Mount Sinai Hospital, Irving R. Gerstein, chairman of the hospital's board of directors, announced recently.

Gerald Turner

Turner has been associated with Mount Sinai for 29 years and prior to this appointment held the title of executive director.

Turner is a Fellow of the American College of Hospital Administrators and a member of the board of directors of the Canadian College of Health Service Executives, the Ontario Hospital Association and the Hospital Council of Metropolitan Toronto. He is an associate professor in the department of health administration, University of Toronto, and also serves as the executive vice-president of the Mount Sinai Institute.

Mount Sinai Hospital is a 526-bed, active-care teaching hospital, fully affiliated with the University of Toronto. The hospital is currently undergoing a major expansion of its research facilities and is also constructing a new regional perinatal centre to care for high-risk mothers and newborn infants.

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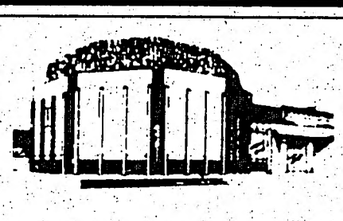

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Project makes "an enormous difference"

Fed grant aids women's program for disabled

By CAROLYN BLACKMAN

TORONTO —

Thanks to a $50,000 grant from the federal government, the Jewish disabled in Toronto are being given the opportunity to begin a leadership training course sponsored by the National Council of Jewish Women.

The purpose of the course is to teach the disabled how to become members of a task force that goes out into the community to teach people how to make their organizations fully accessible to the disabled.

"This program is making an enormous difference in these people's lives," says Patricia Starr, chairman of the board of the National Council of Jewish Women in Toronto.

She says that until this project was initiated in 1982 the Jewish disabled had to turn to a "more secular society" in order to gain support.

Starr added that there were no Jewish organizations to which they could turn to help them lead a more fulfilled life.

"People were beginning to get turned off because there were not mechansims they could turn to in order to voice their concerns," she said.

Now, with this training course, Starr says that the disabled can gain support from each other and from the able people working on the task force. "It has made them all feel much, much stronger," she says.

She said that it has also allowed the disabled to get out and work with other Jews.

Leslie Miller, chairman of the task force says that rather than being a "paternalistic program" the program teaches people independence so they can learn to do things for themselves. "We are training the disabled to become knowledgeable members of the community," she says.

Starr gives credit to Jim Peterson, MP for Willowdale for being instrumental in getting the grant.

"It is heart-warming that a non-Jewish MP will stand up for a Jewish cause," she says.

Miller says that she is "painfully aware" of the isolation that many Jewish disabled people live in. "This will help them get out into the mainstream," she says.

"They work on newsletters, attend meetings and get out into the community," Miller says.

"The project is also tremendous in that it teaches everyone how to make their organizations accessible," Starr says.

She says that she has very realistic expectations of being able to fully integrate the Jewish disabled into the community.

"We still have a million miles to go, but thanks to our grant and everyone's hard work, we have come a million miles."

Winnipeg meeting

MONTREAL —

The Canadian Zionist Federation Pedagogic Council recently held a two-day Judaica Curriculum Conference in Winnipeg. The conference, hosted by the Winnipeg Board of Jewish Education and subsidized by the Manitoba Ministry of Cultural Affairs and the Jewish Foundation of Manitoba, surveyed curriculum materials and the need for Judaic Studies in Canada.

Professor Akiba Cohen, currently on sabbatical from Hebrew University and a visiting associate professor at the University of Minnesota discussed the topic of "Media in Education."

COMING EVENTS

בית צדק BETH TZEDEC

SUN., MARCH 11, 11 A.M. - **MEN'S CLUB BREAKFAST.** A provocative film on Inter-dating will be shown in the Mezzanine hall, followed by a panel discussion featuring members of our senior U.S.Y. Groups as well as adults.

SAT., MARCH 24, following Services - **SHABBAT STUDY LUNCHEON.** Guest apeaker: **Cantor Paul Kowarsky.** Topic: **A Cantor! Is this a job for a good Jewish Boy?"** Paid reservations by no later than March 21. Cost: Adults, $4.75; Children under 12, $2.50.

WINTER BETH MIDRASH PART II

FOUR CONSECUTIVE TUESDAY EVENINGS

Commencing MARCH 13

First Session: *8 – 9 P.M.*

THE MISHNA – Rabbi J. Benjamin Friedberg will examine selections from this remarkable work, the magnum opus of Rabbinic literature. The Mishna forms the basis of the all-encompassing nature of Jewish Law which affects our lives as Jews. We will touch upon Family Law, Civil Law and Festival Law, with particular emphasis on Passover.

THE MIDRASH – Rabbi Lawrence Troster. This course is entitled "The Rabbi's Response to the Bible: Selected Topics in the Midrash" and the course will look at three episodes in Genesis: The Creation Story, Cain and Abel, and the Binding of Isaac, and the Midrashic Tradition responding to them. All texts will be in translation.

THE TORAH AS LITERATURE – Professor Arnold Ages will survey selected passages from the Hebrew Bible, showing the way in which a literary approach can enhance our understanding of the text.

Second Session: *9 – 10 P.M.*

LEARN HOW TO MAKE PESACH – A Passover Institute teaching the Haggadah, the Laws of Pesach and its songs, with **Professor Ages, Rabbi Friedberg** and **Cantor Kowarsky.**

The New Baycrest Hospital

WE'RE MAKING IT HAPPEN

Eph Diamond

Eddie A. Goodman

With the onset of March, the push is on in the new Baycrest Hospital Campaign.

Topping the campaign news are two outstanding canvassers who deserve joint recognition as Canvassers of the Week. Both **Robert Ziner,** Construction Division, and **Sam Ruth,** President, Baycrest Foundation, have demonstrated that hard work can really show results. Their recent efforts on behalf of the Campaign have been instrumental in bringing in pacesetting pledges.

Sam Ruth

Robert Ziner

In the Construction Division, a recent breakfast meeting chaired by **Harold Lederman** indicated that this group is doing exceptionally well, and has very few cards left to canvass. Present were: **Dorothy Gordon, Beverley Colman, Peter Fisher, Larry Ginsberg, Harry Gorman, Sam Kolber and Robert Ziner.**

Steve Rudin, Executive Director, Baycrest Centre, has personally undertaken to chair the Doctor's Division, which is gaining momentum with support from several new canvassers including: **Drs. Jack Colman, Paul Freedman, Leslie Goldenberg, Michael Gordon, Stanley Greben, Max Kleinman, Kenneth Pritzker, Irving Rosen, Joel Sadavoy, Mark Sager, David Shaul, Marvin Steinhardt, Bernard Teichman, and Sydney Wax.** A special welcome and thanks to all of you for committing your valued time to Baycrest.

In the Furniture Division, Chairman **Barry Cracower** reported the recent breakfast meeting was a real success with all canvassers leaving with a full complement of new cards. Among those present were: **Manny Drukier, Mark Kalif, Manny Katz, Murray Levinter and Sam Silverstein.**

The meeting also offered an opportunity for canvassers to be informed by **Sam Ruth** about the many new services and programs to be instituted in the new hospital. As well, **Barry** closed the meeting with the announcement that he would make his office available each week for canvassers wishing to take cards. This kind of accessibility is certain to gain maximum results!

In the Dental Division, Co-Chairmen **Alan Winnick** and **Sam Spivak** are busy making plans for Monday, March 19th, which they have designated as the evening for their Telethon. Eager to participate in this Division, canvasser **Charles Reich** proposes to contact all Dental Laboratories.

Frank Levine, wearing another of his campaign hats, is quietly working away with the non-Shoppers Drug Mart store owners.

A core group of dedicated canvassers attended a WA report meeting chaired by **Florence Kizell.** All present took cards and continued planning for their spring push. As well, Division Chairman **Murray Biback** offered congratulations to this group for their excellent efforts to date. Canvassers present were: **Susan Adams, Betty Cohen, Esther Davidson, Lilyan Gutman, Betty Lucatch and Min Stenzler.**

In the Men's Service Group, **Ben Goldmintz** who organized the second MSG Telethon reports it was a resounding success. **Ben** was ably assisted by: **Alan Judelman, Moe Freeman, Robert Kay, Harry Arbus, Joe Grossman, Jack Baker, Eric Swetsky, and Phil Goldner.** Apologies to **Ted Waldman** for omitting his name the last Telethon.

Already, the first response to our challenge put out by the U.J.P.O. and the New Fraternal Order has come in from the Anne Frank Group and the Sunday Brunch Club. A reminder to all Organization Chairmen and Treasurers — get involved and take the Baycrest challenge!

A very special thanks to the following Baycrest patients, who, as members of the Baycrest Patients Advisory Council, have been working extremely hard raising funds for the campaign. We know that they are all eagerly looking forward to the move to larger quarters in the new hospital, and we want to extend our very sincere appreciation for really outstanding work. These patients are: **Zelda Wagman,** Chairperson, **Lou Staf,** Vice-Chairperson, **Rose Cohen, Anne Cappe, Roy Shapiro, Edith Katz, Jack Kronis, Bill Mark** and **Solly Richmond.** Applause to all of you!

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Organizations and People

Immigration minister under pressure

Plight of Syrian Jews becomes political issue

By
CYNTHIA GASNER

TORONTO —
John Roberts, minister of immigration and employment has been pressed to give accounting of his department's policy on the issuing of entry visas to Syrian Jews.

Following a recent talk on Canadian politics in the 21st century to a Beth Tzedec Men's Club breakfast meeting, Roberts, a Toronto MP, fielded questions from members of the audience who displayed considerable emotion.

He said there are practical reasons for not focusing attention on the Syrian Jewish issue, adding that the government is prepared to make arrangements for Syrian Jews in places like Rome or London "where they can get papers to enter Canada."

Roberts said that he is not prepared to give a blanket authorization for their entry as this would open the door to anyone wishing to enter Canada without proper documentation.

He gave the more than 100 men and women present his assurance that "in individual cases, I will use my ministerial discretion to exercise my authority to allow Syrian Jews into Canada."

Following the meeting, Roberts told The Canadian Jewish News: "It is my intention that in every single case that is brought to my attention, I will indicate to my offices that proper arrangements will be made for temporary entry into Canada."

Judy Feld Carr, a past president of the Beth Tzedec Congregation and past national chairman for Jews in Arab Lands congratulated Roberts on making this statement.

She said, "It is the first time a public statement has been made that Syrian Jews will be allowed to enter Canada on special humanitarian and compassionate grounds."

Robert's speech focused on Liberalism, past and future, and the challenge faced by all three parties. "In 1984," he said, "our challenge is to define new patterns and objectives to the difficult situations which we face within the context of our economy and our society.

"A new approach must be taken in the competitive international environment." The approach will include education and training to help cope with unemployment and other problems faced by Canada.

"One out of four Canadians has less than a grade six level of skills," he said. "How can we get them jobs when they can't even read a training manual?"

In response to a question on the PLO and comments made by Prime Minister Pierre Trudeau and external affairs minister Allan MacEachen which, the questioner said, were "very disturbing to the Jewish community," Roberts replied that the Palestinians have a right to exist but the government does not recognize the PLO as their legitimate spokesmen or representatives.

This does not mean that they cannot speak up for the Palesinians, he added.

Roberts said that should there be a change in the leadership of his party, "there won't be any change in our position."

Rabbi J. Benjamin Friedberg, in thanking the speaker, said that the MP has been put "through the wringer in Parliament over the past few weeks, but after the intensive question period, Roberts would be glad to get back to Parliament."

CZF to sponsor special program

TORONTO —
The Canadian Zionist Federation will once again be sponsoring the community's Yom Ha'atzmaut celebrations which this year will be held at the Shaarei Shomayim Synagogue on Sunday, May 6.

A special program, Double Chai, will be produced by Chaim Avron, well-known throughout Israel and North America for his work in Jewish culture and the arts.

The main star of the program will be Gadi Elon, one of Israel's most dynamic singers.

The Canadian Jewish News

is pleased to announce its forthcoming

Canadian Friends of Israel Supplement

to be published in our

Thursday, June 14th edition.

This supplement will contain a special report on the economic, technological and social services support being given to Israel by the Canadian Jewish community.
We invite you to participate in this special report by submitting advertisements and editorial material to our office no later than **Tuesday, May 29th.**

For more information, contact Ruth Goldsmith at

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TORONTO'S 150th BIRTHDAY CELEBRATION ©

A LOOK BACK AT OUR RICH PAST

History of Jews marked by pain, joy, achievements

By
FRANK RASKY

It's significant that the first Jewish person known to have come to Toronto was an itinerant Shakespearean actor.

A virtual symbol of the wandering Jew, he was an American named Emanuel Judah.

The records show he appeared here one evening in October, 1826, performing his repertoire of characterizations from Shakespeare in a 1-man show in the ballroom of Frank's Hotel on Colborne St., which was the only theatre in what was then Muddy York in the wilds of Upper Canada.

But Judah was a fly-by-night. He removed his grease paint, bundled up his scripts in his traveling case, and returned to the U.S.

A good many wandering Jews have since come to Toronto. But, unlike Judah, they have put down their roots here and settled down to become proud members of Toronto's Jewish community.

According to the most recent reckoning of archivist Stephen Speisman, author of The Jews of Toronto, more than 125,000 Jews now live in this city. It's Canada's largest Jewish community, with Montreal claiming 115,000 of Canada's total Jewish population of 325,000.

Now that Toronto is celebrating its 150th birthday and Ontario its 200th anniversary, The Canadian Jewish News inaugurates with this nostalgia supplement our attempt to commemorate the joys, the pains, and the considerable achievements of the Jewish communities that have pioneered and thrived in Toronto and throughout the province.

During the rest of this anniversary year, we will be presenting a series of occasional articles which will continue to celebrate the very human story of how Jews have contributed to that Canadian past.

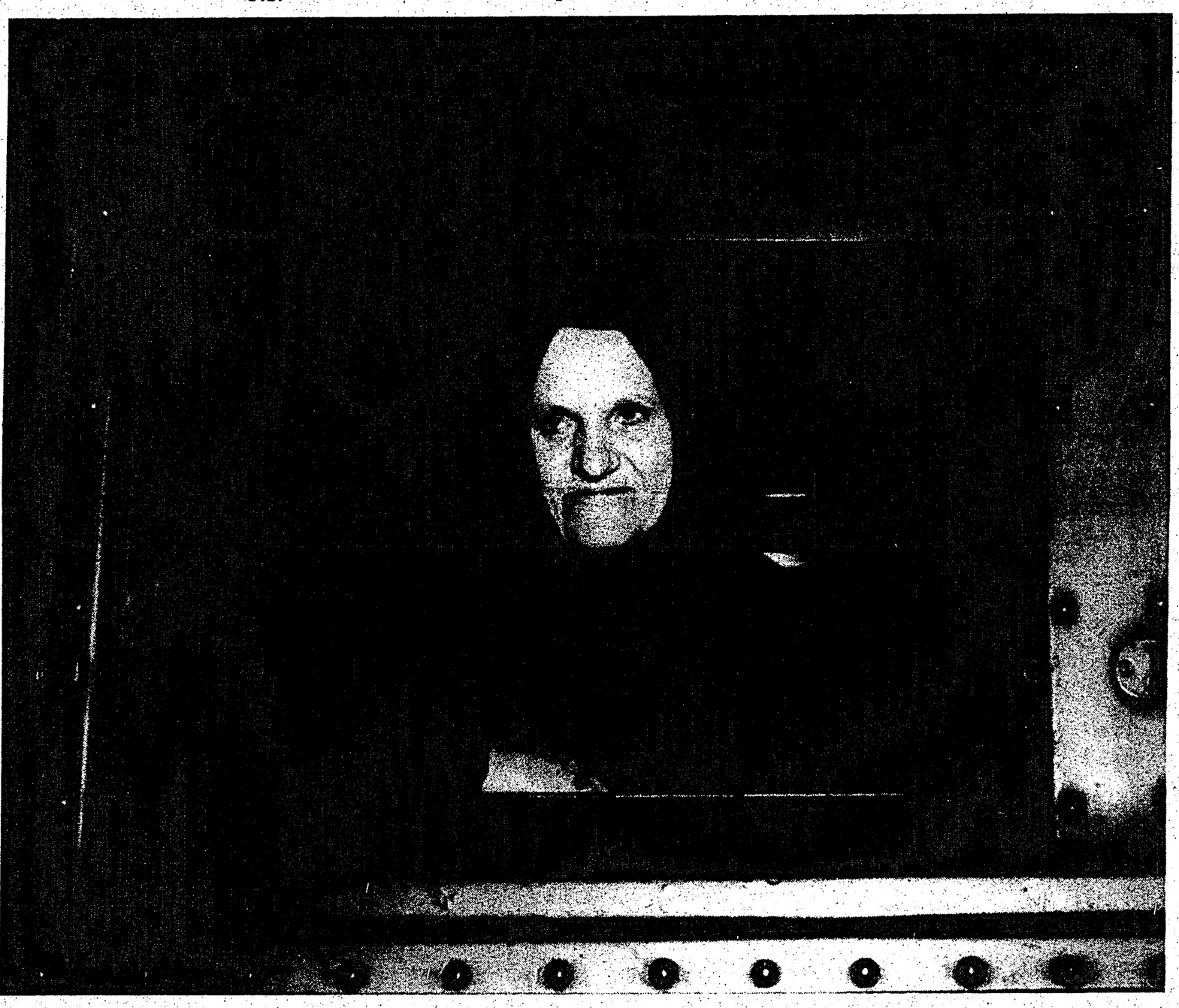
The story of the Jewish settlement in Toronto begins in 1832 — two years before the little frontier village of York officially changed its name to Toronto. It was thus exactly 152 years ago that the first Jewish settler, Arthur Wellington Hart, set up shop as an insurance agent and wholesale merchant in a 2-storey store on King St.

Unlike other Jewish merchants who soon followed him, he was a bonafide Canadian born in this country, with splendid antecedents. He was grandson of the celebrated Aaron Hart, the Jewish lieutenant in the British army, who marched with General Sir Jeffrey Amherst into Montreal in 1760 and captured the city.

Aaron Hart stayed on in British North America to develop the fur trade in Three Rivers, the first English-speaking colonist in that region of Lower Canada. And, he prospered so handsomely that he became the wealthiest landowner in the British Empire outside of England.

The Jewish merchants who followed his grandson, Arthur Wellington Hart, to open up shops on King St., then the main commercial thoroughfare of fledgling Toronto, likewise flourished.

Most were solid burghers of British or German stock, who arrived in Toronto roundabout fashion via the U.S.



In quest of religious freedom in the New World, immigrants from the Old Country arrived by train to Toronto.

One of the best-known was Abraham Nordheimer, a Bavarian pianist, who emigrated first to New York and then to the Upper Canada garrison town of Kingston. There he taught piano to the daughter of Sir Charles Baghot, the Governor-General of British North America.

He moved to Toronto in 1844, where he established the biggest piano-making firm on King St. At 47, he married 25-year-old Edith Boulton, the beautiful daughter of one of the reigning Family Compact aristocrats. Though he converted to the Church of England, and became an elitist in Toronto's Christian establishment, he did not forget his Jewish upbringing. When he died in 1912, he left money to the benevolent society of the Toronto Hebrew Congregation.

Other Jews who rose in Toronto's high society remained adamantly devout.

Perhaps the most beloved pilgrim founding father of Toronto's pioneer Jewish community was German immigrant jeweler Edmund Scheuer, known as "The father of Reform Judaism in Canada."

He was a luxuriantly bearded, progressive-minded native of Alsace. And he joined jeweler Judah George Joseph, metal dealer Lewis Samuel, tobacconist Joseph Lyons — and later other patriarchal philanthropists, the likes of Leo Frankel, Mark Cohen, Isaac Davis and Frank D. Benjamin — in establishing what was to become Holy Blosson Temple.

The story of the humble beginnings of Toronto's first congregation, over a drug store at Yonge and Richmond, can be found elsewhere in this supplement. But it's Scheuer that the oldtimers spoke of most affectionately. He was the grand old man who, before his death at the age of 96, found time to teach the lessons of the Torah to more than 2,000 children in the free religious classes he conducted over a period of 60 years. He aspired to be, he once said, "one of God's witnesses on earth."

The Eastern European Jews who began swarming into Toronto in the 1880s were a different breed from the purse-proud, haute bourgeoisie assimilationists. The newcomers were refugees from The Pale, the vast ghetto of Czarist Russia, which cooped together unwanted Poles, Lithuanians and Ukrainians.

Fleeing from brutal Cossack pogroms, they sought refuge in what was whispered to be the Golden Land of Opportunity. Rootless and homeless, whiskered and gabardined, strangers bearing tefillin and sausage curls, speaking Yiddish and knowing not a word of English, they seemed a barbaric lot when they straggled into Tory Toronto.

But they brought with them dauntless courage and elastic resilience along with their packsacks and prayer shawls as they converged on what soon became known simply as The Ward. With the bustling Kensington Market as its community centre, it eventually stretched between Queen and College, Yonge and University.

Like Irish Cabbagetown in the east end, it swiftly developed into a slum ethnic enclave. But it was a ghetto with a difference — an intentional recreation of the shtetl of their homeland, which gave them a feeling of belonging.

Also bolstering their sense of security was the proliferation of landsmanshaften. These were fraternal societies of immigrants from the same East European hometowns.

Clustering together in the same "shtiblach" — storefront clubs that also served as synagogues — a landsman could thus be assured of hearing the latest gossip from the Old Country, being visited if he was ill, and collecting passage money to help his family join him in the New World.

Most important, he could obtain a sizeable loan, without paying interest, so that he could set himself up in business as a pushcart or horse-and-wagon peddler.

Despite Gentile taunts of "Sheeny!" and "Kike!" (epithets derived from the fact that so many Polish-Russian names ended in "ki" or "ky"), ragpicking and peddling became an honorable trade, producing capital so that an entrepreneur could open a small shop or junkyard.

But it was fiercely competitive. By 1916, there were 600 Jewish rag peddlers in Toronto and conditions were so bad that they each offered to pay the Red Cross $10 to stop collecting rags to augment its funds.

But if an immigrant fell upon hard times, he could be sure of getting a helping hand from such mutual aid societies as the Workmen's Circle or from such lodges as the B'nai B'rith which were springing up.

Indeed, asked to summarize the Jewish community that has since burgeoned forth so fruitfully and is now spilling northward into Thornhill, Stephen Speisman, the Toronto-based archivist for the Canadian Jewish Congress, likes quoting a remark made 60 years ago by a visiting Montreal rabbi.

"Toronto," the rabbi then observed with wonder, "is the Jerusalem of Canada."

With similar amazement, Speisman comments today: "The rich diversity of Jewish organizational life here never ceases to astound me. And, at the risk of sounding like a personally prejudiced historian, I'd say the rich variety and quality of Jewish life in the Toronto community is unsurpassed in North America.

NOSTALGIA

"Let us now praise famous men..."

Director recalls Congress leaders of years gone by

By
BEN KAYFETZ
[National executive director of community relations for the Canadian Jewish Congress]

* * *

I'll never forget the beautiful phrase I heard 37 years ago when I joined the Canadian Jewish Congress.

I was 30 then back in 1947 and I was glad to get the $60-a-week job as director of public relations for its Ontario region.

I soon settled into my post on the second floor of an ancient building at 150 Beverley St. It was known as the Chudleigh House Catering Hall, because the ground floor was occupied by Chudleigh's, which catered for bar mitzvahs and weddings.

I also soon became familiar with the ringing phrase uttered repeatedly by Edward [Eddie] Gelber, one of the many ardent volunteers who chaired countless committee meetings on behalf of Congress.

Gelber kept hammering home the phrase, "the totality of Jewish life," and I still hear it echoing down the decades.

It summed up concisely the main concern of our CJC leaders to improve the quality of Jewish life — not only in our three regional community centres then in Montreal, Toronto and Winnipeg, but for Jewry around the world.

Let me reminisce a little about some of the Toronto leaders I knew best way back then.

Sam Kronick made his second home in the Congress office. A sofa was brought in for him so he could catch 40 winks or stretch out when he was tired.

He was chairman of the United Jewish Relief Agency, known as UJRA, and conducted his own private welfare and distribution agency carrying on the tradition of one-on-one charity.

He had nothing but disdain for the new-fangled notions of the trained social worker. But could such individuals dispensing of welfare allow the cheat to prosper? He acknowledged this, responding that it was better for a hundred frauds to prosper, so long as one needy supplicant was provided.

Ben Kayfetz

Sam, thinking of his own former days as a **g'veer**, had a favorite Hebrew expression which reflected the cynical attitude of society: **Oni choshuv k'mess**, which translated both literally and loosely meant: "A pauper has the value of a corpse."

Dr. Sam Hurwich was a popular and esteemed figure in the Jewish community, and one of his communal homes (he had a number of them) was the Congress. Born in Toronto, he was at home in English, Yiddish and Hebrew, and his words in all three languages were listened to with deference and attention.

A Labor Zionist, he fulfilled the tenets of his ideology to work for Zion and to build a strong Jewish community in the Diaspora. His wife, Rivka, paralleled his communal career in every way.

Irving Oelbaum became Ontario region president in 1949, and directed the affairs of the region for the next number of years. He was already very much immersed in Congress activity, having been a national chairman of public relations (as community relations was then termed).

When I was engaged for my job, I was interviewed by two people separately: Irving Oelbaum and Rabbi Abraham Feinberg. This was before the days of curricula vitae or of "search committees."

In April, 1947, Oelbaum was only 47 but his shock of prematurely white hair belied his age, and lent him a grandfatherly appearance, which only served to enhance his image as a "father figure."

Irving Oelbaum, with his brothers, owned and managed a large paper bag and products factory and had other business interests. But he never let these interfere with community work. Oelbaum would rise every day before dawn and be at his office at 5 o'clock each morning.

This enabled him to complete the day's commercial business by 10 a.m., making it possible to devote the rest of the day to community matters — which he did.

On my own committee (the joint public relations committee, as it was then called, which was a joint Congress-B'nai B'rith committee), he always defied identification. For both CJC and BB would list him as their particular nominee.

Who were some rabbis active then in Congress? Abraham Feinberg, the former radio singer and the son of an impoverished cantor in Ohio, was chairman of the public relations committee.

He was wont to come out with public statements from time to time that would raise a few hackles in some circles of the community (including Congress). Once it was a question about the propriety of Christmas carols in the public schools. It almost brought the roof down, the reaction even including a counter-statement from the bearded Rabbi Price.

Another time, Feinberg denounced the Canadian government for discriminating against Jewish nurses in its immigration procedures. This was denied all round, but current information seems to bear out his charges.

Rabbi Abraham Kelman left Toronto for Brooklyn in 1950. Before that, he was helpful in many Congress endeavors.

In those days, Abraham Aaron Price and David Ochs, both traditional rabbonim with patriarchal beards, vied for the spiritual leadership of the Orthodox community.

Who were some of the other Congress machers?

Looking at a 1951 Dominion Council attendance roster, I see Max Federman, the indefatigable labor leader, I see the name of Jacob Finkelman, now in retirement in Ottawa, then a professor of law and making a reputation as a labor arbitrator.

Arthur Gelber, now known as a key figure in Canada's arts world, was then a close adjutant to Jack Finkelman and formed part of his unofficial cabinet.

Marvin Gelber, his days as an MP still ahead, was frequently seen and heard at Congress sessions.

Sam Lipshitz, Joshua Gershman and Joe Salsberg rarely missed a Congress meeting — they then represented the staff-styled left wing i.e. the pro-Soviet United Jewish People's Order, then a segment of the community which was often heard from.

Elliott Marrus was chairman of the Co-ordinating Committee for European Youth (the body that found shelter, employment and homes for the incoming war orphans).

I could go on writing about Congress personalities I have admired for many more pages, but I won't. I'm retiring from the job at the end of this year, and perhaps then I'll have time to write a book about the organization that is so vitally concerned with "dos folk" — a true populist people organization dedicated to improving the totality of Jewish life.

Alex Brown remembers zealotry of volunteers

By
FRANK RASKY

It's the "joyous zealotry" of the volunteer committee leaders that Alex Brown remembers today, 50 years after he became the first staff executive secretary of the Canadian Jewish Congress in Toronto.

Brown, now a retired Jewish journalist and Hebrew teacher of 75, recalls vividly how he was paid $20 a week in 1934 to establish a tiny, 2-room office in a red-brick building at 206 Beverley St. at the north corner of Cecil St. Out of that sum, he had to pay a salary of $8 to a stenographer, Ziona Ourin, his only other staff member.

Alex Brown

And he remembers how zealously the heads of his nine committees, with steel magnate Egmont L. Frankel acting as Congress president, would take time out from their outside business activities, to conduct meetings that often extended until late at night.

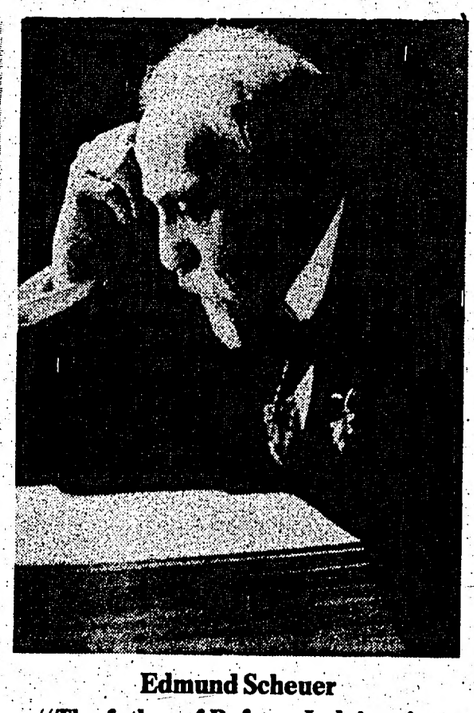
He says they might raise their voices in debate, but they managed to reconcile their differences as they tackled vital issues which ranged from combating anti-semitism to providing relief to oppressed Jewry of Europe.

Nowadays the Toronto staff of Congress and its associated agencies numbers 75 and there's a Canada-wide staff of about 250, all operating under a national budget of $2.8 million.

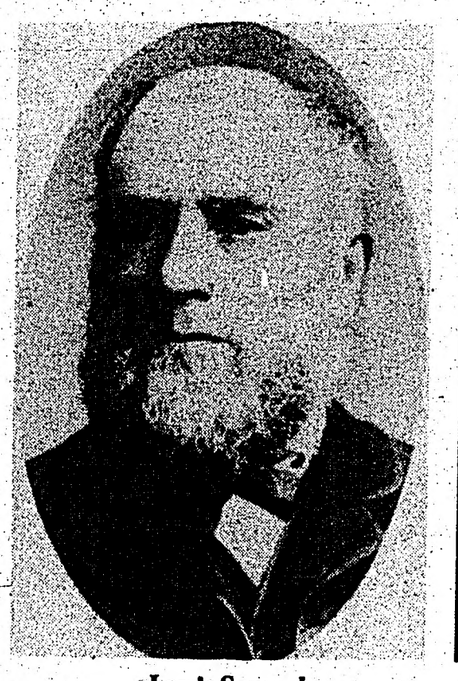
"But the committee leaders are still as zealous as ever, volunteering their services and wrestling with the same issues designed to bind Canadian and world Jewry together," says Brown. "What a team!"

A few founding fathers who forged the community

Aaron Hart
The first Jew to settle in Canada, his grandson was Toronto's first Jewish settler.



Edmund Scheuer
"The father of Reform Judaism in Canada."



Lewis Samuel
"Spearheaded the campaign to initiate Toronto's first Jewish congregation."

Egmont L. Frankel
"A leading community stalwart who helped build Holy Blossom Temple."

Benjamin Sadowski
"The beacon who guided the growth of Mount Sinai Hospital."

From lady singers to civil rights

Radical rabbis led Holy Blossom in liberal crusades

Veteran CBC radio producer Lester Sugarman, now 66, was executive director of the Holy Blossom Temple from 1950 to 1969. Paid an initial salary of $6,000 a year for his administrative services, he reported directly to the board, was responsible for the functioning of 35 committees, and remembers ad libbing most of his duties vigorously.

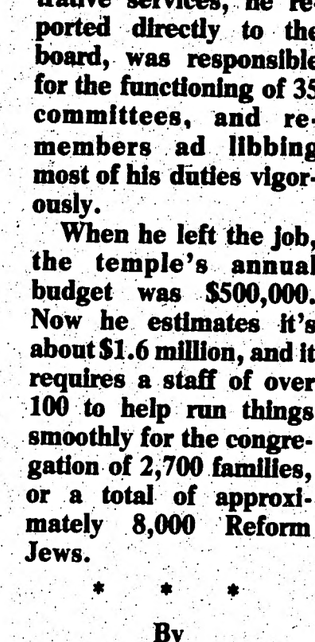
When he left the job, the temple's annual budget was $500,000. Now he estimates it's about $1.6 million, and it requires a staff of over 100 to help run things smoothly for the congregation of 2,700 families, or a total of approximately 8,000 Reform Jews.

* * *

By
LESTER SUGARMAN

It was probably the most dramatic entrance ever made by a rabbi before his Toronto congregation.

The scene took place on Rosh Hashanah eve in 1929. The star player was Rabbi Maurice N. Eisendrath.



Rabbi
Maurice Eisendrath

He was the 27-year-old "boy wonder," radio orator and dynamic leader of the Reform movement. He had recently arrived to assume his role as spiritual mentor for Holy Blossom Temple.

His congregation expected him to make an entrance that might perhaps be a bit theatrical, but certainly not a shocker like this. He strode in prepared to conduct High Holy Day services utterly bareheaded, bereft of a yarmulke.

"A thousand gasps, gathering into bursts of whispers, spread through the congregation," Eisendrath recalled, "and exploded across the pews like a clap of long-delayed thunder."

After the service, some members almost came to blows over the issue. But the majority accepted it. Next morning, half the congregation did not wear a yarmulke at services. Gradually, over the next few months, only a handful persisted in covering their heads.

That episode characterizes the kind of leadership brought to Holy Blossom Temple by a good many of its rabbis. They tended to be talented, dynamic, sensitive men who respected tradition. But it was tradition that made room for the freedom to change, to adapt, to experiment along liberal and democratic lines.

But it was not a change that happened overnight.

It was Toronto's first Jewish congregation — and a very Orthodox congregation — that initially gathered for services for the High Holy Days in 1856 in highly unorthodox surroundings.

They prayed upstairs from Coombe's Drugstore in the damp, rented third floor of a 3-storey building at the southeast corner of Yonge and Richmond. A Torah and shofar were borrowed from the Spanish-Portuguese Synagogue in Montreal and 100 people attended the services.

The fund raising campaign to organize a synagogue for Toronto's 50 Jewish families was spearheaded by Lewis Samuel, a scrap metal dealer, who arrived with his family from Montreal via Syracuse, N.Y. His staunch support of Holy Blossom was later continued by his son, Sigmund Samuel, founder of the Royal Ontario Museum's Canadian Gallery and the University of Toronto's campus library.

Lewis Samuel was responsible largely for the construction of Toronto's first true synagogue building. It was built in 1875 and stood at 25 Richmond St., just east of Victoria. It was a redbrick building, with white trim, which included a ritual mikva bath, and one quarter of its $6,000 cost was donated by Christians.

The mortgage was $4,500, a remarkable amount in those days. Equally remarkable was the radical innovation noted by the Toronto Daily Mail; its reporter was astute enough to observe at the inauguration service "the presence of lady singers and an organ, neither of which is allowed in Jewish worship."

But it took a long time before a female choir singing to organ music became a permanent fixture. As late as 1909, my own grandfather, Casper Sugarman, a yeshiva-trained Litvak merchant, was so upset by this break from tradition that he put on his tall silk hat and walked over to the Hebrew Men of England Synagogue on Simcoe St. and never returned.

It took a group of extraordinarily gifted, liberal-minded rabbis to persuade members to accept change.

Rabbi Abraham Lazarus arrived from Jews' College in London, England, in 1893, and was so diplomatic he managed to introduce without excess friction the freedom that allowed men and women to occupy the same pews.

Drugstore where first congregation met.

Rabbi Solomon Jacobs, a British-born pastor also, arrived in 1901 from Kingston, Jamaica and was noteworthy for the way he healed factional wounds and served as chaplain during World War I.

Rabbi Barnett Brickner, a social worker from Cleveland, known as "the Yankee rabbi" during his stint from 1925 to 1929, helped organize among other things the Jewish Boys Club and Hebrew Immigrant Aid Soceity.

Rabbi Ferdinand Isserman (1925-1929) created a tremendous fuss one Sunday when he exchanged pulpits with the minister at Carlton United Church. The press hailed it as the first such exchange "in the Dominion of Canada, indeed in the British Empire."

The theatrical Rabbi Maurice N. Eisendrath [1929-43] planned every detail of the magnificent, neo-Byzantine, $400,000 temple that soared atop the Bathurst St. hill in 1938. The site was essentially scrub farmland. The TTC laid on special shuttle buses Sunday mornings from St. Clair that filled the 1,200-seat sanctuary with both Jews and Christians.

The brilliant Rabbi Abraham L. Feinberg arrived from Denver in 1943 to enhance the role of cantor, initiate daily services and establish a Hebrew school.

Dubbed Canada's "most articulate crusader," Feinberg fought the century-old battle to abolish the teaching of religion from the public schools. He was a spokesman in the civil liberties struggle for fair employment, fair accommodation and racial equality, to say nothing of the battle won for the abolition of restrictive covenants.

**Rabbi
Abraham Feinberg**

Feinberg had a nasty bout with a virus that seriously affected his eyesight. His decision to retire brought Rabbi W. Gunther Plaut from St. Paul, Minn., in 1961. He served the congregation with excellence and energy for 16 years and continues his association as senior scholar.

And now in 1984, in this year of celebration, Holy Blossom returns to the British liberal tradition which nurtured its earliest aspirations. Rabbi Dow Marmur was born, in Poland, spent his early youth in a camp in Siberia, and found refuge after the war in Sweden, whose citizenship and passport he still carries.

Marmur was ordained at Leo Baeck Institute, London, England. He chose his career in part as "a way of dealing with the guilts and responsibilities of being a Holocaust survivor," and has, of course, as his life partner, Fredzia, who was also rescued by the Swedes.

Marmur is in search of what he calls "authentic Judaism," and draws his strength from the prophets and guidance from the work of Martin Buber.

He is one of a splendid line of Holy Blossom rabbis who have all followed the injunction of the Bible in striving to "serve the Lord with joy."

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NOSTALGIA

Their children, grandchildren carry on tradition

Mothers' charity reached out to all Jewish needy

By
CYNTHIA GASNER

Abe Posluns recalls when he was five years old in 1914, and his mother would take him along with her to meetings of the Ezras Noshem Society in the Dundas-McCaul area.

He would play with the other children, while their mothers met in another room to plan ways to help the sick and less fortunate Jews of Toronto.

"Like many early efforts in social services," says Posluns, "the impetus for social change came from the women. There was no organized system of relief offered to the poor and the elderly at that time — only poor houses which were catch-all, inadequate services run by the city."

From these pioneering meetings of the Ezras Noshem Society, established in 1913 at 4 Kensington Ave. as a society for loans and benefits, sprang a number of insitutions. Many have become leaders in the field of health and welfare — among them the Baycrest Centre for Geriatric Care and the Mount Sinai Hospital.

Little did Sheindle Poslanatz [later changed to Posluns], from Slupia, Poland, dream that her son, Able, would serve as the president of the Baycrest Centre for 25 years and become the driving force in the development of this giant social service complex for the elderly.

Many stories are documented about the dedication of the women of the Ezras Noshem Society.

It is recorded that Mrs. Slowe Greenberg, one of the volunteers, would go to visit 96-year-old Pearl Fieman, a patient at the Don Ave. Incurable Home in the East End. Three times each week, she made the long trip to bring Fieman kosher food and to visit with the frail old lady.

Fieman "cried and prayed that she might die among Jews." This motivated Greenberg to dedicate herself to finding a Jewish Home for the elderly and a hospital facility.

And Mrs. Fieman's wish was fulfilled — she lived to over 100 in a Jewish Home which was purchased on Cecil St.

The archives record that three ladies, Mesdames Greenberg, Close and Ackerman, raised $11, which started a $600 campaign to buy the property.

Posluns says he was too young to recall much about the opening of the Toronto Jewish Old Folks Home, in 1918, at 31 Cecil St. But he does remember the building was "a firetrap — a dilapadated old 3-storey semi-detached house." A sign in Hebrew over the door proclaimed an English motto: "Remember us and God will remember you."

Time
Is a crippled wagon
Loaded with Jewish troubles
Towed by a wistful old
Semitic horse
Slowly trudging along a
desolate alley.
—Vincent Geller

"There was no admissions committee," says Posluns, "and if one of the women heard about a person who needed help, she just brought them in. It was a rachmoonis society."

Posluns tells the story of his late mother-in-law, Annie Sloteroff, who "was always finding people on the street or in a lane, and if they had nowhere else to go, she brought them to Cecil St.

"Once, she brought a man who had a Scotch accent. He said he was Jewish, but he didn't know any Yiddish or anything Jewish. Nevertheless, he lived there for the rest of his life."

Fanny Applebaum, in her 90s, is now a resident of the Baycrest Jewish Home for the Aged. She remembers when she was involved with many fund-raising activities and door-to-door collections of money.

"The Home would not have been in existence if it hadn't had the generous help from the local shop keepers who provided fish, meat, eggs, chickens and other foods free," she says.

An extraordinarily able linen committee was headed by Annie Price and included Ithche Meyer and Alte Tauba Koralnek and Kalmen Schiff.

When they couldn't shnorer (get for nothing), they could get them "from a source for 50 cents each," the record documents.

Dora Till, whose name has also become synanymous with Baycrest, is the daughter of one of the early pioneers.

Till, who will be honored for her work with the dedication of a floor in the new Baycrest Hospital to be opened in 1985, says: "Many children and grandchildren have become active in 'our work.'"

Till says that a second-generation group of younger women, daughters of the original founders, was started in 1934, headed by Goldie Feinstein.

And in the 50s and 60s, another wave of young women joined their mothers in their work for Baycrest. Among them were women like Anne Gans, whose mother had been president of the Toronto Jewish Old Folks Home, and Gans became the president of the Women's Auxiliary of Baycrest.

Spearheading the development of the Jewish Home, interlocked with the Mount Sinai Hospital, were Ben Sadowski, Irving Oelbaum, Sam Godfrey, Henry Rosenberg, Arthur Cohen, and Abe Posluns who chairs several executive committees today.

It was the appointment of Sam Ruth in the spring of 1956, as administrator of the Jewish Home for the Aged and Baycrest Hospital, that steered its tremendous growth.

"And we are still growing," says Ruth, who left his position as administrator two years ago to head up the Baycrest Foundation, the fund-raising arm of the Centre.

Baycrest Centre now includes a hospital, a home for the aged, a residential unit, a day care program, a drop-in centre and many other community support services for the elderly and the sick.

This past year, Ruth adds, 112,000 volunteers hours were given to Baycrest, which now has an operating budget of more than $27 million.

"The good news and the bad news," says Ruth, "is that we hope to reach our goal of $20 million for the new hospital — but we still are seriously under-funded, and this could affect the quality of care.

"We need the community. Our pioneers did an outstanding job in planting the seeds and they were nurtured by their children and grandchildren.

"I'm optimistic that we will continue to build on their foundation."

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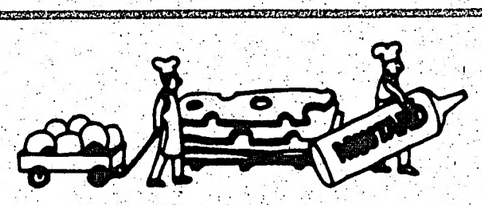

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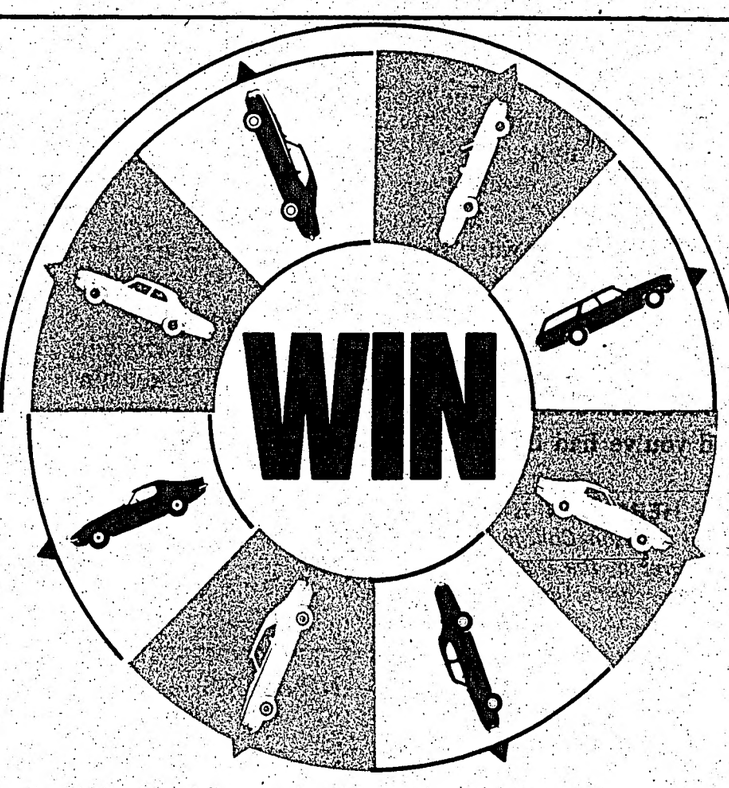

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"HAPPY 150th ANNIVERSARY TORONTO"

Healthy growth leads to Y's moves

By
PAUL LUNGEN

Early in 1919, the young Jewish men of Toronto were treated to a rude shock. The College St. Young Men's Christian Association notified its Jewish members that the YMCA could no longer accommodate them.

The demands of their own Christian members took priority, the Jews were told. And since the YMCA was originally a Bible-teaching society — which few Jews made use of — the Jewish members were asked to leave.

In those days, H. Max Swartz recalled recently, there were few facilities in the community for physical education.

Swartz, now 84, was one of the "young bloods responsible for the formation of the Y," according to a 1937 YMHA newsletter.

"The high schools then had no pools, and few had gyms," he says. "There was a pool at the Harrison Baths on Queen St., near McCaul, and it was used by the Jewish people. But that was primarily because few had their own showers. You used to go, pay 5 cents, get a towel, and have a shower.

"So the Jewish members of the YMCA, upset with the new arrangement, realized they needed a place of their own."

Then, in 1921, the Talmud Torah permitted the part-time use of some of the buildings owned by the school at the northeast corner of Brunswick and College.

The groups now had meeting rooms, a billiard room and a gymnasium, with all the modern conveniences, including showers with two types of water — cold and ice-cold.

Canada's first all-star female athlete was Y graduate Fanny [Bobbie] Rosenfeld.

By the mid 1930s, the Y was fairly successful, boasting about 800 members. But, as Bloor Y director Irwin Soren recalls, the facilities were getting crowded.

The highest dues at that time, Soren recalls, were in the businessman's category — $25 per year. A far cry from today's $600 per year.

Meanwhile, the Y was producing its fair share of top-notch athletes. In 1937, Lennie Stein won the Ontario amateur boxing championship, while, in weightlifting, Izzy Bass and Joe Sklar won the lightweight championships in the junior and senior classes respectively.

In 1938, the Y basketball team, with athletes such as "Gumpy" Stulberg, Jack "Couple" Oelbaum and Solly Tenenbaum, got as far as the Ontario finals before losing to a team from Hamilton.

In the same year, the Y's wrestling club won the Toronto championship, while "Jackie" Sillen won the Dominion championship with a 10-0 record.

Capping the extraordinary performances of Y athletes was Bobbie Rosenfeld, named Canada's greatest female athlete of the first half-century.

In the post-war era, the Jewish community grew rapidly, and spurred by the affluence many were enjoying, decided to build a new facility, at a cost of $1.26 million to house many of the communal institutions.

In 1952, the Bloor St. YMHA and YWHA opened, at that time containing one of the best facilities anywhere.

In addition to its physed facilities, the Y provided educational and cultural programs for the community, Swartz says. Classes in acting and singing were offered. Harvey Dobbs, who went on to some fame as a radio announcer, held classes in public speaking.

Other public figures were regulars at the Y, Soren says. Monty Hall, the TV quiz king, is a "graduate of the Bloor St. Y," and if you dropped by the cafeteria in the early days, you may have chanced on actor Bruno Gerussi.

By the late 1950s, the Jewish migration to north Toronto was putting the future of the Y in question.

The board considered expanding in the north. Twenty-seven acres of land at 4588 Bathurst St. were purchased, and in 1961, the north building was opened.

Like its Bloor St. counterpart, the north Y provided a variety of cultural programs as well as the traditional phys-ed facilities.

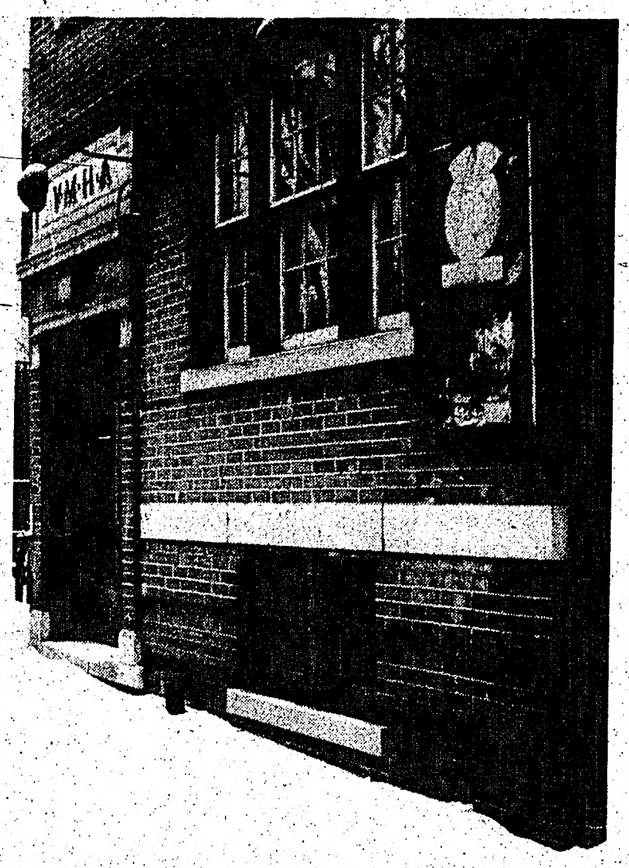
In 1977, at a cost of $11 million the community opened the Leah Posluns Theatre and the Koffler Centre of the Arts on the same site and expanded its northern branch. And in 1980, a group of businessmen purchased the Mayfair Valley Tennis Club on Leslie St., which operates as a summer tennis and swim club.

Today, the Y has come a long way from its early days of sharing the facilities of the Talmud Torah. Those long-discarded buildings are now the site of the Doctors Hospital.

The present 3-storey, white-stone, 225,000-square-foot edifice on Bathurst, together with the Bloor buildings, are now ranked the largest Jewish community centres in North America, according to acting executive director Paul Brownstein. He points out that both buildings had their names changed in June, 1979 from the YM-YWHA to the north and Bloor branches of the Jewish Community Centre of Toronto.

From its early membership of a few hundred, the two main branches today boast a total of 18,000 members. And while 80% of its members as recently as 1953 were male, today there's a fairly even split between men and women.

"We never dreamed years ago, when the Bloor Y was contemplated, that girls would be interested in physical sport," Soren says.



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NOSTALGIA

"I was eyes to the blind, and feet was I to the lame"

Mount Sinai Hospital at pinnacle of service to sick

By
SHEILA DROPKIN

When it first opened its doors 61 years ago at 100 Yorkville Ave., the 30-bed Mount Sinai was the only kosher hospital in Canada.

Despite that attraction, the Toronto Jewish Convalescent and Maternity Hospital, as it was initially called, attracted few patients.

The Jewish immigrants in 1923 feared all hospitals as places where you died.

"So reluctant were patients to be admitted during its first year," archivist Stephen A. Speisman records in The Jews of Toronto, "that the Mount Sinai had to lure them with the promise of a free baby carriage for the first child born."

Their fears were dispelled when the public was invited to tour the premises and they found that the maternity patients actually survived to raise their children.

But acceptance brought only increased financial burdens on the indomitable mothers of the Ezras Noshem Society — led by Dorothy Goldstick Dworkin and Slava Greenberg — who collected $20,000 to build the maternity home.

With no funds available, the permanent staff of 11, headed by Miss Pickles, the nursing suprevisor, had to make do with no sterilizer. Instruments and bandages had to be disinfected at nearby Women's College Hospital.

There was no elevator. Consequently, patients had to be carried to upper storeys by hand.

The 33 Jewish doctors in Toronto all willingly donated some time to the new hospital. Public hospitals then refused to admit Jewish physicians to staff positions.

Dorothy Dworkin [centre] was the ardent volunteer who organized the Mount Sinai Ladies' Auxiliary in the 1920s.

Dr. Samuel Lavine, Toronto's first Jewish practitioner (who used to make his house calls on bicycle, charging 50 cents per visit when he established his practice in 1899), was not on staff.

However, his successor, Dr. A. I. Willinsky, (who opened his office in 1910 and made his calls on a motorcycle), became Mount Sinai's first specialist in surgery and urology.

By 1933, the hospital was enlarged to 84 beds plus an outpatients clinic in the basement.

In 1937, Janet Hershfield, a graduate of the nursing program at Winnipeg's St. Boniface Hospital, joined the staff as a nurse in the obstetrics case room and nursery. She is now a volunteer at New Mount Sinai.

"There were times when we had beds lined up in the halls," she recalls. "There was never enough room."

By the mid-'30s, the Yorkville site was already deemed inadequate.

Benjamin Sadowski, a member of the board of directors, led the campaign to move Mt. Sinai to larger quarters and to develop it into a teaching hospital in affiliation with the University of Toronto School of Medicine.

Dr. Joseph Gollom recalls that Sadowski dreamed of Mt. Sinai as "a beacon, illuminating for everyone the fact that the Jewish citizens of Toronto accepted their full responsibilities in the general community."

New Mount Sinai Hospital at 550 University Ave., opened its doors to patients on Sept. 3, 1953 with more than 330 beds, built at a cost of about $9 million. The Yorkville building became a nursing home, which has since closed. It now sits, on a prime location, in a sad state of neglect.

One year after the opening, Sidney Liswood, formerly of the Beth Israel Hospital in Boston, was appointed hospital administrator. A year after that, Gerald P. Turner was named his assistant. Liswood is now director of the Mount Sinai Institute and Turner is the hospital's newly appointed president.

Largely because of Sadowski's inspiration and the progressive innovations of Liswood and Turner, within a year, the intern quota for training was increased from five to 20.

The Royal College of Physicians and Surgeons approved Mount Sinai for graduate training in several specialties.

The hospital's medical staff assumed responsibility for the medical care program of the residents at the Jewish Home for the Aged and the patients at Baycrest Hospital.

And, with the assistance of funds from the Atkinson Foundation and a special grant from the Damon Runyon Cancer Research Fund, medical research at Mount Sinai went into high gear.

Formal affiliation with the University of Toronto Medical School took place in the fall of 1962. And Mount Sinai's departments of medicine and of pathology were reorganized to provide student teaching.

Ben Sadowski's dream came true.

As Mt. Sinai's services expanded, the inadequacies of the building became more evident. It was decided to erect a new structure rather than expand the existing building. The new New Mount Sinai Hospital at 600 University Ave. costing $43 million, was officially opened by Queen Elizabeth II on June 26, 1973. The first bed patients were admitted six months later. And the rest, as they say, is history.

Mount Sinai's services to the community continue to grow and the new Research Institute, which is currently under construction with a fundraising goal of $20 million, will bring the hospital to the forefront of leading medical research institutions in the world.

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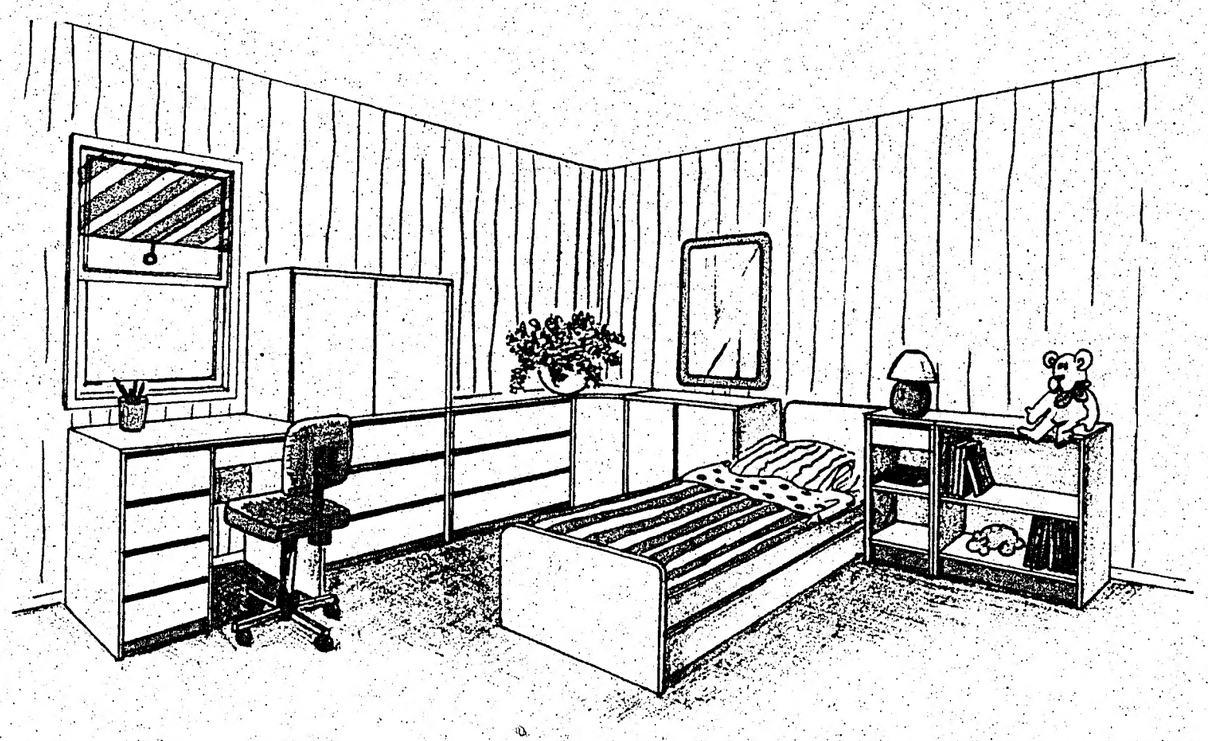

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Rasky goes home again

Immigrant poor helped each other in old neighborhood

By
FRANK RASKY

I used to think of it as a camel's hump right in the middle of my father's shack of a store.

It was a warp in the slanty wooden floor. And customers sometimes swayed a little, like passengers of an off-kilter deck, when I served them groceries, fruit and kosher poultry freshly slaughtered by my shoichet father, Leib.

That crazy big bump in the centre of the floor is now gone. The pot-bellied Quebec stove at the rear of the store is gone. So is the leaky ice box that sat teetering on one side of the shop.

The unheated rooms in back of the store, where we eight kids often slept three to a bed on broken springs under goose feather quilts, have vanished. The chicken coops and slaughter shed in the backyard have also disappeared.

And gone, too, is the tyrannical little bell that hung over the front door. It clanged demandingly day and night — except Friday evening and Saturday Sabbath — whenever our predominantly Cockney English and Jewish immigrant customers entered the shop where I was born at 1281 St. Clair Ave. W., midway between Dufferin and Lansdowne.

The whole neighborhood has changed, swept along by the growing-up of Toronto. It is now the teeming heart of Little Italy. And now that the city is celebrating its sesquicentennial, I think it's a good time to remember what it was like to be a Jewish boy in that old neighborhood so drastically transformed.

When I grew up there in the late 1930s and early 1940s, St. Clair Ave. W. was literally the northern hinterlands of Toronto. Rogers Rd., where a handful of squatters still used outdoor plumbing, was the outermost fringe. Eglinton Ave., where I live today in a sleek apartment building, was bush country.

Our neighborhood stretched along St. Clair from Earlscourt Park at Lansdowne to a mildewy green horse trough at the southeast corner of Dufferin. It was a 4-block ghetto of dumpy stores owned by such merchants as Levine and Lipshitz, Herman and Anisman, Zolotovsky and Rubin, intermingled with Campbells and Hennesseys.

Now, of course, the strip is a bright splash of Mediterranean piazza. There are ice cream parlors and sidewalk pizzerias and smart unisex boutiques bearing such shop names as Da Vinci and La Scala, Roma and Milano, Venezia and Sorrento.

So going back home for me recently presented a sharp contrast, like comparing the flavor of a rich minestrone with what was once a meagre helping of chicken soup and newspaper-wrapped fish and chips.

The cheap red-and-white sign over my father's store [painted courtesy of Coca-Cola] used to read: Louis Rasky, Groceries & Kosher Poultry. A gaudy new sign now announces Grace Textiles, and it's a nicely tiled emporium where Giuseppi Calamia from Sicily vends fine bed and table linens.

Levine's millinery shop, our next-door neighbor to the west (where my family moved when I was a teenager) is now Mario Fazari's chic hairstylist salon.

Our store-front neighbor to the east was the ramshackle Christ Church of Nazarene. Holy rollers there used to arouse our family on Sundays with shouts of hallelujah. Now it's the stately St. Nicholas Church, beautifully ornamented with white Carrara marble and stained glass windows.

The most opulent buildings in the neighborhood then were the Allen Cinema Palace and Royal George Theatre. We Depression Era kids would mooch a nickel or sometimes sneak in to behold the wonders of a Saturday matinee. We might see a Buster Crabbe serial, a newsreel, a travelogue, three cartoons, a Laurel and Hardy comedy, and a double bill of cowboy movies starring Tom Mix and Hoot Gibson.

The Royal George has since been replaced by boutiques selling the young Italian disco crowd pointy lizard skin shoes for $300. But the Allen is at the same old stand, refurbished into the St. Clair Italo Cinemaca. Children pay $1 to attend family matinees on Sunday. And, according to proprietor Rocco Mastrangelo, the youngsters go bananas over "escapist comedies," starring Franco Franchi and Ciccio Ingrassia.

The neighborhood block gang of immigrant kids would get together to play cricket, using orange crates as wickets.

Most of the escapist entertainment in my boyhood was free. My neighborhood gang played kick the can and very primitive cricket matches, using sawn-off brooms as bats and broken orange crates as wickets.

Our gang was a pretty tame rinkydink bunch by modern standards. Drugs were as alien to us as the opium dens in a Fu Manchu movie. Our mischief-making was limited to dashing into a store-front spiritualist hangout during a seance, yelling "Spooks!" and then racing out.

We were terribly shy and priggish about girls. We tried to pick them up on the TTC's "free summertime trolley" for poor kids that took us to Sunnyside Beach. It was permissible to hold hands with a girl there at the free Sunnyside Bandstand sing-a-longs or cuddle up while jitterbugging at the Sea Breeze dance floor.

We were not tough rowdies and we were certainly imbued with the puritan work ethic. We had to be to survive the tail end of those grim Depression years, to escape the wolf constantly yipping at our heels.

To avoid it, we developed a clannish neighborliness. If our milkman or ice delivery man lost his job and went on relief (known then as "the pogey"), my father was a soft touch and invariably extended credit. In exchange, the Goyim lit our kitchen coal stove on the Sabbath.

We certainly couldn't expect much help from the WASP politicians who came around once a year before the civic elections to shake hands with my father in exchange for displaying their campaign placards in our store window.

The arch-colonial mayor of the period was Tommy Church, known mostly for talking through his nose and proclaiming nasally the virtues of "Brit-ish Empire and Brit-ish flag." During one electioneering campaign, he made a big megilla out of putting on a yarmulke and donating a truckload of coal to a chedar. The Jews at the synagogue derisively mocked him in private as a true B'nai Brit.

If you were bright, you soon realized that education was the sovereign exit from the squalor of the ghetto. In my case, it was the main escape from cleaning the smelly chicken coops, plucking the poultry in the bloody slaughter shed, and working through the night delivering them on icy roads in a bicycle bushel basket piled high with chickens.

It was my function to deliver the Sabbath supply every Wednesday night to the old Mount Sinai Hospital at 100 Yorkville Ave. I still remember my humiliation one Wednesday when it was too blizzardy to traverse the roads on my bike, and I had to lug the bushel basket, dripping puddles of wet koshering salt, down to the hospital via street car.

Like my four brothers, I revelled in attending Oakwood Collegiate and the University of Toronto to get away from that grubby penury. I loved even more the refuge I found in books at the neighborhood public library (now the Dufferin-St. Clair Biblioteca).

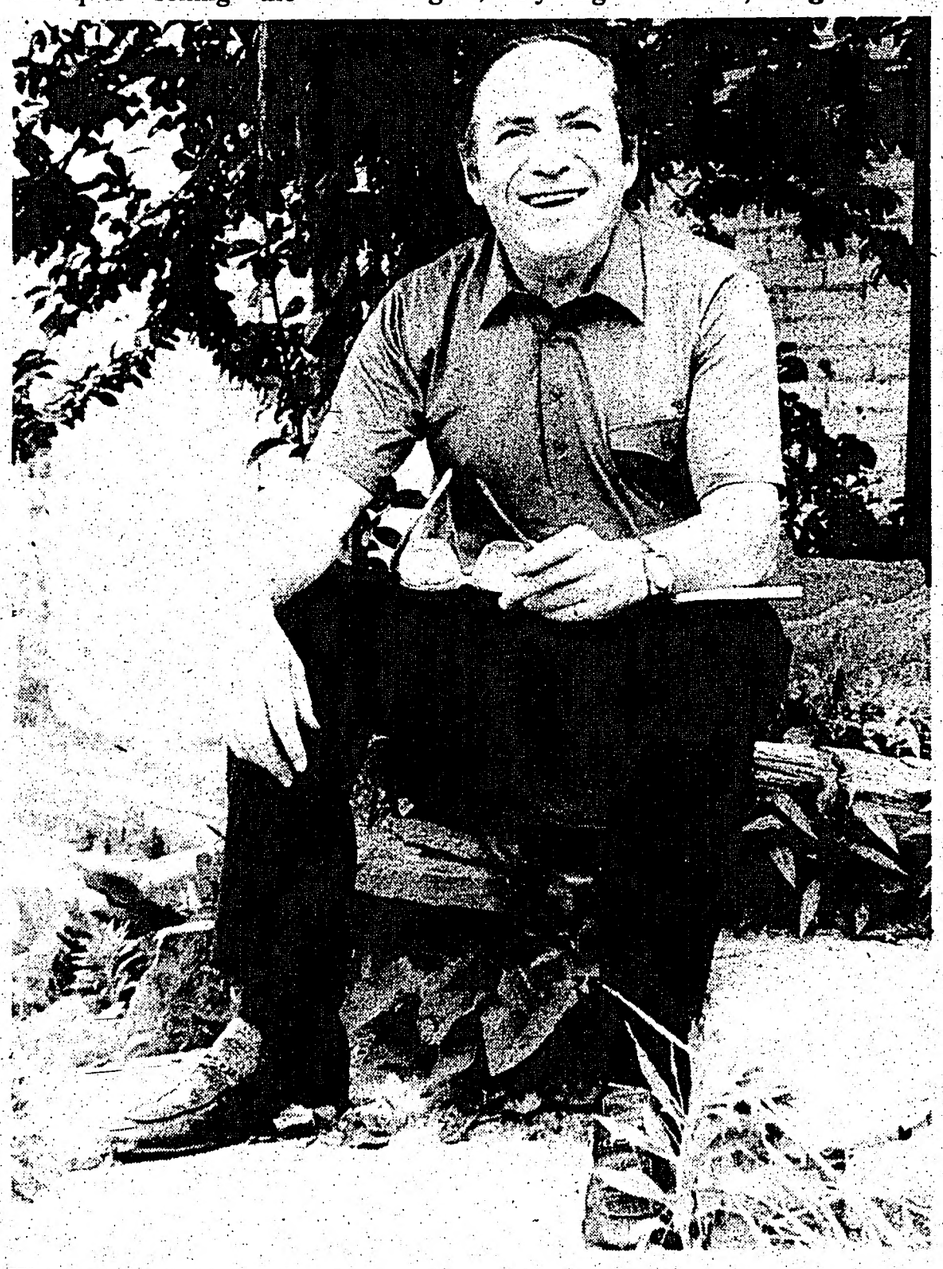
Quite a few members of our gang were likewise escapist bookworms. One was my boyhood buddy, Shrooly Lipshitz; he's now a psychiatrist practising in New York as Dr. Irving Lipton. Gilbert Levine, the milliner's son next door, has since become the crusading research director in Ottawa of the Canadian Union of Public Employees. Ben Etkin, the scholarly tailor's son, became the professor heading the University of Toronto's Institute of Aerospace Studies.

Then there's my closest friend today, Carl Herman, law teacher and student counselor at Etobicoke Collegiate. His folks used to run the St. Clair Cigar Store [now the St. Clair Medica Farmacia].

He remembers what a hand-to-mouth existence it was, scrabbling to help his parents make ends meet. One of his chores when he opened the store at 6 a.m. was to fill tobacco tins with water. Then he'd freeze them in the ice box to reduce the number of 25-cent blocks of ice that had to be bought.

"Sure, there was al-

[Cont'd. on page 28]



Writer Frank Rasky returned to his old neighborhood on St. Clair Ave. W. to see how it has changed since the 1930s.

NOSTALGIA

High drama was Standard fare

Emotions flowed across footlights at Yiddish theatre

Author Vincent Geller, now 73, was press agent for Toronto's Standard Theatre in 1933 and 1934, immediately before the 1,200-seat Yiddish playhouse closed to become a movie palace and later the Victory burlesque theatre.

This excerpt is taken from Geller's recent, privately published book, Say T'rawna [$5.25; available from the author at PO Box 1047, Station Q, Toronto M4T 2P21.

* * *

By
VINCENT GELLER

When the old Standard Theatre closed its doors as the home of Yiddish drama in Toronto after a long siege of box-office debility, no one came to say kaddish for the departed.

A gathering place as well as a theatre, the old Standard served all groups and factions. Located at the corner of Dundas and Spadina, where entrepreneur and worker mingled with rabbi and agnostic, it stood as a symbol, an open door where all could enter.

The plays, in most cases, put little emphasis on the artistic factor. This work was left to visiting celebrities, like Maurice Schwartz or Jacob Ben Ami.

Mother love, filial ingratitude and immigrant life were favorite themes. The first act took place in an Old World village and the last two in "America."

There had to be plenty of song and dance between the emotion-charged sequences, with the result that many a script was transformed into a minor musical, and if a piece didn't lend itself to such adaptation, it was rarely produced.

The leading ladies, in their more dramatic moments, would unleash an emotional range of devastating dimensions. Tears flowed throughout the audience and the air was filled with sympathetic moans of anxiety.

Bertha Kalisch was one of the visiting stars from New York's Yiddish theatre.

The staging of a classic always brought the intelligentsia back. Ticket sales were brisk when the company undertook to play Ansky, Ibsen or Shakespeare, and the audience was frequently augmented by a substantial non-Jewish attendance, which sometimes accounted for a third of the house. The celebrated Yiddish Art Theatre drew strong support and the stage door was always besieged by friends and aficionados. Even the critics were impressed.

Yiddish theatre was first introduced in Toronto early in the century, when plays were presented in an old University Ave. church, rented for the occasion.

It then moved to the Lyric Theatre, subsequently re-named the National [at Bay and Dundas]. The latter gave way to a garage which was in turn replaced by the Ford Hotel.

A subscription drive to build a permanent playhouse drew an enthusiastic response and the Standard Theatre was launched with fond hopes.

The backstage area was a clutter of theatrical props and bric-a-brac, but occasionally the monotony would be broken by sparks of controversy. There were disputes between the actors over choice roles or arguments with the prompter. Sometimes a temperamental thespian would boycott rehearsals or pack up and leave for New York without even saying goodbye.

There was the disgruntled old performer, a celebrity of earlier days, who quit the company in a huff and tried to produce his own show in a nearby hall with disastrous results.

When the spectacular folk drama, Yoshe Kalb, was booked into the Royal Alexandra, locally hired supers threatened a walkout unless the pay was raised to $2 per night and carfare.

One of the saddest incidents occurred during the performance of a favorite tragedy. The central character was supposed to cry out in ominous tones that the world was falling apart. But no sooner had he uttered this prophetic lament than a section of the scenery collapsed. It was a moment of indisputable realism.

The boy who walked down the aisle selling candy and chocolate bars was as much a part of the microcosm as the actor who appeared in front of the curtain at intermission to announce the bill for the following week and other events of local interest. Ushers weren't concealed in braided livery, and it was easier to communicate with them than in some theatres today.

The Standard was never a paying proposition, but for 14 years it survived continual losses; and as long as there was still an audience, it managed to keep afloat. Showpeople, like cats, have at least nine lives; they take their losses and misfortunes with equanimity, never forgetting that the show must go on.

But no theatre can exist without an audience. When the winds of change drifted in, and the audience drifted away, the curtain came down on a vivid and phenomenal chapter in theatrical history.

Re-developed and re-named the Chinese Harvest Theatre, the corner has become the crossroads of the Chinese community, and again there is the galactic swirl of new faces and voices. Times change, accents change, and the three-act drama of immigrant tribulations continues its long run.

After all, is there so much difference between kreplach and won ton?

St. Clair Avenue revisited

[Cont'd. from page 27]

ways food on the table," he recalls. "And there was a friendly stick-togetherness. It was the community tradition to help an immigrant neighbor worse off than you were. Still, I can't help resenting the fun I missed by having to work so awfully hard as a kid."

The chore I found hardest to perform was rounding up a minyan for Friday night services at Beth Israel Synagogue. We used to call it the "Mackay Shul" — a quaint fusion of Scottish and Yiddish — because it was located around the corner from our store at 73 Mackay Ave.

It may have been a 1-storey wooden shack, but it was my father's pride and joy. He had painstakingly built it up since his arrival in Toronto from the pogroms of Kiev in Russia, and served as its Talmud teacher - cum - cantor until his death.

On my pilgrimage to the old neighborhood, I discovered that this stronghold of the past had also changed. It's now the Grace Tabernacle, where Pastor June Farkas, a majestic woman from Guyana, conducts services for her flock of West Indian pentecostal evangelists.

But when I dropped around to listen to her Black immigrants rehearse their hymns, it hadn't really changed that much and it was as though I were a kid again back in the old synagogue shack.

To be sure, the young congregation members weren't wearing prayer shawls and skull caps. But the Star of David was still displayed over the tabernacle platform. And the God Is Love hymn they were singing sounded hauntingly like one of my father's Hebraic cantorial chants:

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For the Lord is Coming!
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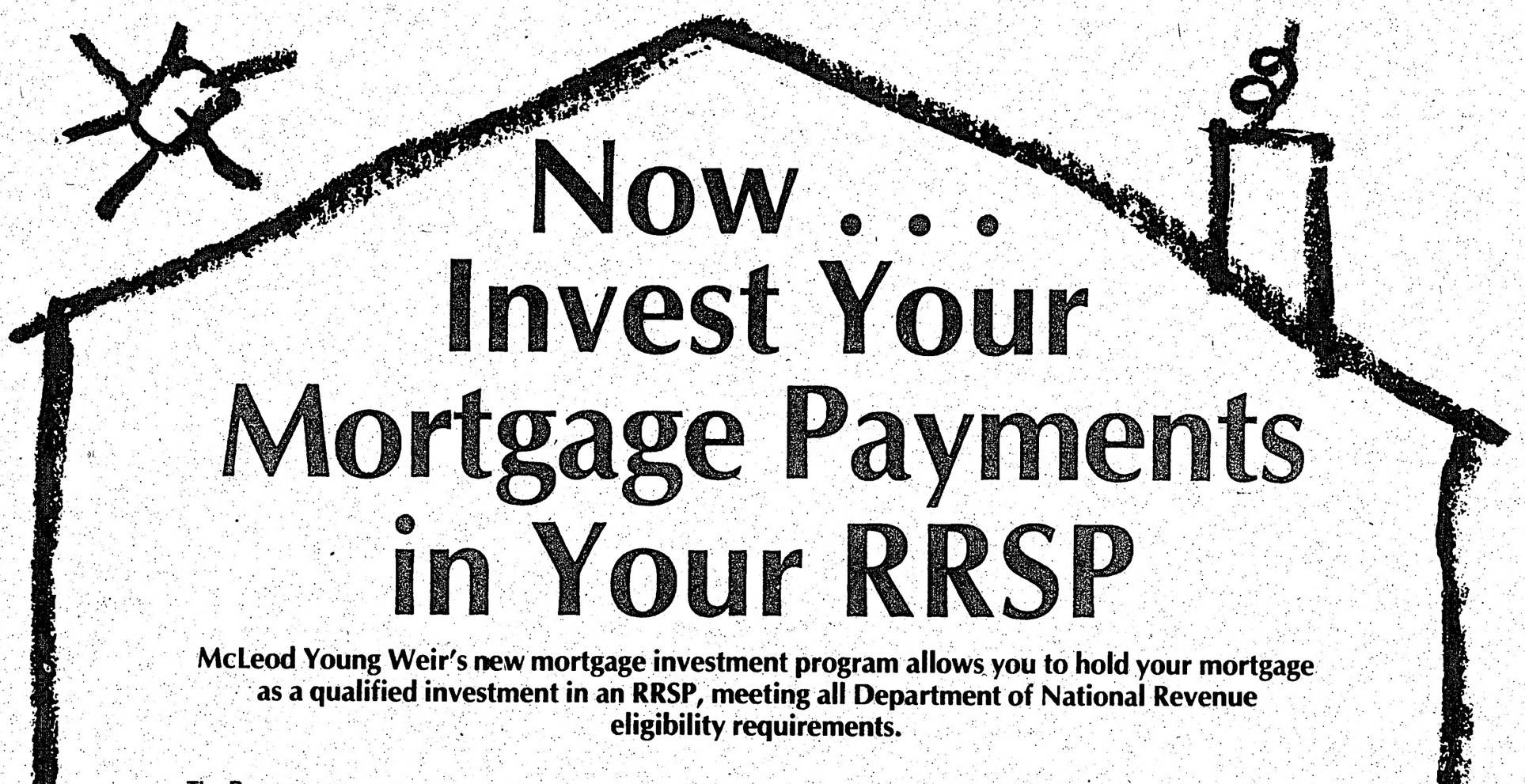
Canadians to attend Hebrew University board meeting

TORONTO — Dr. Ralph Halbert of Toronto, national president of Canadian Friends of the Hebrew University, will lead a large delegation of Canadians to the 46th International Board of Governors meeting at the Hebrew University in Jerusalem March 31 to April 5.

For the Canadians, one of the highlights of the board meetings will be the April 1 dedication of the Winnipeg Student Health Services Centre and the Sally Gotlieb Infirmary.

Other delegates from Toronto include Dr. Adolf Brettler, associate governor of the university, and his wife, Klara; Dr. Gerald Halbert, Friends national secretary, and his wife, Tootsie; Jack I. Hauer, associate governor of the university, and his wife, Amy; national vice-president Edward Bronfman, university governor Berta Lunenfeld and Roz Halbert.

Freda Paltiel, president of Friends Ottawa chapter, will also attend.



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Strengthen bonds of hope

BB program is designed to help Soviet Jews

By
CAROLYN BLACKMAN

TORONTO —

In an effort to strengthen bonds with Soviet Jewish families, B'nai B'rith is starting a program whereby cities around the world will be twinned with Soviet cities and towns, Gerald Kraft, president of B'nai B'rith International announced last week.

"In this way, we hope to focus our efforts more sharply, strengthen our bonds of hope with individual Soviet Jewish families, and provide an opportunity for demonstrating to the Soviet people of these cities and towns, the urgency of our concern," Kraft said.

Kraft was speaking to 400 people at the 29th annual B'nai B'rith Covenant Breakfast, held at Beth Tikvah Synagogue, at which he was the guest of honor.

"Conditions in the Soviet Union continue to deteriorate," Kraft said. "Soviet Jews cannot leave and at the same time are being subjected to massive defamation to hasten the process of forced assimilation."

He said that the "most sinister development" is the formation of anti-Zionist committees in major Soviet cities.

Gerald Kraft

"This was the contribution of the Andropov regime, to show an even tougher determination to break the will and spirit of its Refusenik population — with practices reminiscent of Hitler and Stalin," Kraft said.

He said that B'nai B'rith is monitoring the activities of the anti-Zionist committees and bringing it to the attention of concerned governments.

Kraft noted that delegates from B'nai B'rith have met with United States Secretary of State George Shultz, British Prime Minister Thatcher, West German Chancellor Kohl, as well as delegates from other governments.

"We have urged their help in the belief that this is clearly an issue of human rights that deserves the world's closest attention and that we must demonstrate a collective determination to keep freedom for Soviet Jews a key, non-negotiable point in all dealings with the Soviets," Kraft said.

He added that B'nai B'rith is committed to let every nation know "that Jews and in particular B'nai B'rith would not rest until the Jews of the Soviet Union were free."

Kraft said that B'nai B'rith's commitment to Soviet Jewry is but one of its many concerns.

He said that in Santiago, Chile, B'nai B'rith has inaugurated a new Jewish cultural centre which will serve as a living resource of Jewish culture throughout Latin America.

"With the ability to transfer films and documentaries onto video cassettes with simultaneous Spanish translation, B'nai B'rith has initiated a video network throughout the Spanish speaking countries of Latin America," Kraft said.

He added that in Brazil, B'nai B'rith is heavily engaged in efforts to counter the threat of a PLO anti-Israel, anti-semitic weekly publication now in distribution throughout the country.

Joseph Shabas, 2nd vice-president of Toronto Regional Council presented Kraft with a plaque in honor of his "tremendous leadership."

Also present at the breakfast were Gideon Saguy, Consul-General of Israel in Toronto, Rev. Roland de Corneille, MP, Larry Grossman, treasurer of Ontario, North York Mayor Mel Lastman and Metro Chairman, Paul Godfrey.

JNF honors non-Jewish businessman

By
JOAN SICHEL

MONCTON, NB —

A leading non-Jewish businessman, Roger Richard, was honored here recently at a Jewish National Fund brunch, held to present certificates to purchasers of new projects in Galil Canada.

These projects are required to help set up the infrastructure for 14 new settlements in the Galil.

Until 1980, the presence of the JNF was not strongly felt in Moncton, except for the ubiquitous blue boxes. Special thanks must be given to Irwin Lampert, past-president of Tiferes Israel Congregation, and Atlantic Canada vice-president for JNF who has been active raising the JNF profile for the last three years.

These projects are payable over 10 years and since Moncton started selling them, over 229,000 has been pledged.

Eli Hassidov, JNF emissary to Eastern Canada, and Michael Goldstein, executive director of JNF for Eastern Canada, were in Moncton to present the certificates.

Last time Hassidov was in Moncton, he met with Richard. He had recently lost his wife and was receptive to the idea of purchasing a project in her memory. Richard bought a Galil Chai project and paid it off in less than a year. "We take it for granted we will get support from Jewish people," so this is very special, said Hassidov.

Goldstein remarked that "per capita, Moncton has the largest number of projects in Galil Canada, and Fredericton is second." For a small community, these figures are impressive.

Others honored for their purchase of projects who received certificates included Natania Etienne, Dora Maisnik, Frank and Judy Hamilton, Steve and Judy Jacobson, Lillian Irving and Alan Schelew, Diane and Irwin Wanderer, Arthur Safran, Louis Selick, Sam Cohen and brothers, the Rinzler brothers, Nathan Cohen, David Attis and Irwin Lampert.

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"It hurts when a child leaves you"

Foster parents committed to helping children

By
LEAH BELFON

TORONTO —

Bringing a Jewish foster child into one's home benefits not only the child, but also the fostering family and the entire community. This is how Alex and Miriam Finkelstein view the matter and they speak from experience.

For seven months the Finkelsteins have been foster parents to David (not his real name), who is 10 months old. "Taking in David was the natural thing to do," said Miriam. "He was a Jewish child in need of foster care, and the social workers at the Jewish Family and Child Service (JFCS) felt our home would be a suitable placement for him. His joining us has definitely enriched our lives."

Miriam and Alex got involved in fostering several years ago while they were living in Barrie. A Toronto rabbi, who knew they were active in Barrie's small Jewish community, asked whether they would take in a girl, then 12, whose family was experiencing difficulty.

"We were very upset when the rabbi told us that several Jewish children were living in non-Jewish foster homes in the region," Alex said. "When we heard that, we decided right away to have the girl join us, and became very committed to the concept of Jewish foster care for Jewish children."

"It's a tragedy," said Miriam, "that so many Jewish neshamos have been lost because no Jewish foster homes were available. The only way to ensure that this never happens again is to have in reserve a large group of families to whom the JFCS can turn when help is needed."

Alex and Miriam Finkelstein watch as their son Avrom helps baby David do his sit-ups. [Graphic Artists photo]

The Finkelsteins spoke on the importance of a good match between the child and the foster family. "The situation should be similar to the adoptive process," Miriam said. "In adoption, social workers routinely consider five or six possible placements before they decide on the best one. The same choice should be available when it comes to foster care."

Alex and Miriam feel that foster care is the best choice for a child who, for whatever reason, cannot remain with his natural parents.

"The group home concept is very popular today," said Alex. "But, no matter how caring the staff, no group home can provide a child with the love and warmth of a family circle."

To Avrom, 9, the Finkelsteins' only child, having David in the house is like having a younger brother. Miriam spoke movingly of the relationship between the two boys:

"Avrom loves holding David and playing with him — and David loves it, too. Avrom's learned to love and appreciate another child as only children who have brothers and sisters can. Having David with us is definitely contributing to Avrom's growth and development."

"Having a foster child teaches one's own family that nothing is perfect in this world, that life has problems which must be faced and dealt with," Alex said.

When asked about the feelings that arise when a child returns to his natural parents, Miriam said, "Of course it hurts when a child who has been like one of your own leaves you. But, in many cases, the tie remains close. Very often an "aunt" or "uncle" relationship develops.

"An adult must learn to cope with his or her feelings," Alex said. "Jewish families should take in Jewish foster children because the need is there. We have a responsibility not only to them as individuals, but also to the perpetuation of Jewish tradition in our community."

Miriam agreed. "Some people think foster parents are extraordinary. We're simply families who open our homes to children who need this type of care. Many people — more than they themselves imagine — could comfortably integrate another child into their families."

The Finkelsteins discussed at length the support the JFCS provides. The social worker monitors the case and is always available for consultation. The child's medical and dental expenses, clothing and even birthday gifts are paid for.

In addition, the JFCS pays a monthly stipend that covers the cost of the child's general care. No one should hesitate because of the financial aspect.

"Children of all ages need placements now," Shirley Feld, co-ordinator of foster services at JFCS, told The CJN. One need not necessarily be a stay-at-home mother to give foster care and single parents are eligible.

Families are invited to explore the possibility of giving short- or long-term foster care by calling Feld at 638-7800.

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Old eyes brighten at sound of voices

Kids bring ray of sunshine to Baycrest residents

By
MIRIAM CHINSKY

TORONTO —

"Would you like us to sing a Yiddish song, or would you rather hear something in English?" the teenager in the long-sleeved dress is trailed by several little girls and her own small brother, all brushed and pressed for Shabbas, as she walks through the corridors at Baycrest Centre.

The procession stops beside a cluster of residents in wheelchairs and after a few moments discussion, the clear young voices of the little ones rise in a familiar melody, "Aufen pripechok, brennt a feyerl."

Old eyes brighten and arthritic hands keep the beat. A man in a yarmulke taps his cane.

It is Saturday afternoon and Beth Jacob High School students, with youngsters from Eitz Chaim and Beth Jacob elementary schools, are making their weekly rounds going from floor to floor, visiting in halls, lounges, bedrooms.

The older girls have collected the younger ones from B'nos Shabbas groups which meet at Agudath Israel Congregation on McGillivray Ave. and Beth Jacob School on Lawrence W. Together they walk to Baycrest.

For these Orthodox young people it is a way of life.

The teens are affiliated with Chassid (to do a kindness), an organization at their school, currently headed by Chana Schochet and Honey Zolty.

Through Chassid, visits are co-ordinated to Baycrest and Lincoln Place; Branson Hospital and Cheltenham Nursing Home; Mt. Sinai, Sick Children's and Toronto General hospitals, and to shut-ins. A Chanukah party is given annually at the school for those shut-ins who can be transported.

Students also volunteer as mother's helpers, relieving busy households and at the same time, learning how to manage a home and children.

And they "adopt" little sisters, girls who may not have big sisters of their own, or who are from large families and long for some individual attention.

"None of this is mandatory," says Honey, "but almost everyone does something."

"Maybe a person feels uncomfortable going into a hospital," Chana explains. "She's better with a little sister."

Students are taught that everything they do has some purpose, and giving to others helps build good character. This is not a condescending Lady Bountiful attitude. It is a recognition that others need help — a kind of sharing.

Honey says simply, "It is a major aspect of being Jewish."

Beth Jacob girls have always visited Baycrest during the holidays, bringing small gifts — tempting fruit packets for Succoth, hamentaschen at Purim, honey on Rosh Hashanah. But recently their principal suggested a further commitment — regular year 'round visits.

The residents are delighted. Shabbas afternoons can be very long. It's good to see young faces.

Ray Worth likes to talk about her family; Bryna Pinzer recalls the early days in Balinicz. And Fannie Bassin, who doesn't say much now, but once taught violin and sang in a choir, smiles just a little when the songs drift through the hall.

Ray Worth talks with Beth Jacob High School students Honey Zolty, left and Chana Schochet, right, in her room at Baycrest Centre for Geriatric Care during a weekday visit.

Cigaret smoking down in Canada

OTTAWA —

Cigaret smoking is declining in Canada.

That's the result of the recently-released 1981 Canada Fitness Survey which shows the number of Canadians smoking a half pack of cigarets or more per day has decreased since 1978 when a similar study was conducted.

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Joint effort needed to fight foreign competition

By
JEFF ROSEN

TORONTO —

Management, labor and government must begin to work together on economic and productivity issues in order to survive and win major battles in the international economic war, says the president of Ryerson Polytechnical Institute.

"The threat and challenge posed by foreign trade and competition affects us all," Dr. Brian Segal told a recent brotherhood breakfast meeting at Holy Blossom Temple. "I say it affects us all because we are at war . . . a worldwide trade war. It is a war that Canadians cannot lose if we hope to maintain our standard of living."

To fight this war, Segal said that an achievement of consensus about government policies is desirable. While this participatory approach is not perfect, he pointed out it has many advantages.

Dr. Brian Segal

A study of 13 countries by the International Labor Organization has found a correlation between notable economic performance and the existence of a social consensus.

To achieve this consensus, Segal said a national mechanism such as the recently announced Canadian Labor Market and Productivity Centre, is needed.

"It will bring government, labor industry and education together to find solutions and reach consensus on productivity, employment growth, domestic and international competitiveness, economic growth and job creation."

Segal stressed that the new agency alone will not ensure Canada's capacity to remain competitive in the international market. He said both management and labor unions must each accept their corporate responsibilities — management by providing retraining and an improved social security network to former employees and labour unions by providing necessary new technological skills.

"We cannot continue to expect that government alone can solve all problems — or should be saddled with all problems. Training, retraining, apprenticeship and youth unemployment will not be solved without private sector and union support and commitment.

"It's just not good enough any longer to sit back and let governments struggle through these issues alone. The free enterprise system will only survive if we all pitch in to ensure opportunities are there for all Canadians."

Segal said that a stopgap measure such as a return to widescale protectionism would not be effective, as it would eventually lead to inefficiencies in the economy.

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Arts

National Ballet soars to new heights under Bruhn

By
PATRICIA RUCKER

TORONTO —

After the final curtain of the winter season has fallen on the tragic figure of the Swan Queen mourning her Prince, the mood out front at the National Ballet of Canada is far from downbeat.

Following several poor seasons during which audiences diminished, the Ballet, under new artistic director Erik Bruhn, set a box office record and upped its attendance figures by 10% over the fall season and 1% over the 1983 winter season.

But perhaps the most hopeful sign for the beleaguered company, which had accumulated a deficit of $1.3 million, is the enthusiastic reception given to the short program mounted by Bruhn — a program which featured the National's first-ever foray into modern dance with Danny Grossman's Endangered Species.

John McFall, the New York-based freelance choreographer whose Components also premiered to good reviews as part of the short program, gives Bruhn full marks for offering to both company and choreographers an environment conducive to creative and collective freedom.

Bruhn took a lot of chances this season — and they paid off handsomely. In addition to the two new ballets, he entrusted fresh young dancers with major roles, to the delight of both critics and audiences.

Yoko Ichino and Kevin Pugh in La Fille Mal Gardee; Martine Lamy and Ichino in the demanding short piece, Etudes; Sabina Allemann and Gizella Witkowsky as Odette/Odile; and Marco Pierin and Gregory Osborne as the Prince in Swan Lake all scored triumphs and generated the sense of anticipation that draws audiences.

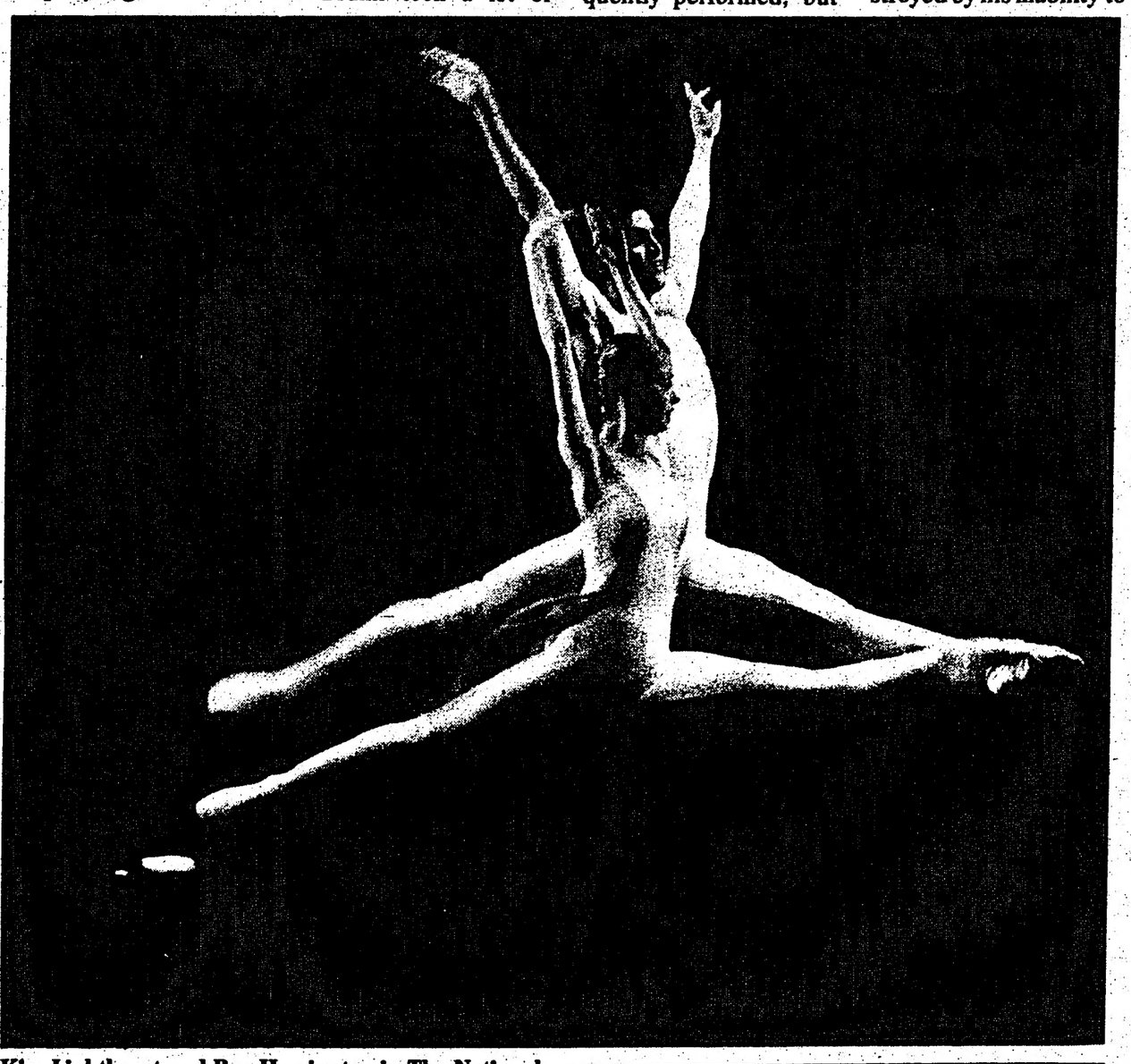
Significantly, the frequently performed, but still delightful, Fille Mal Gardee had the lowest attendance figures — 61% paid attendance compared with 65% for the short program and 90% for Swan Lake.

It was Swan Lake that showed another aspect of Bruhn's approach to the ballet audience. More than the excitement of the debuts and the technical expertise of a rejuvenated company, his focus on the psychology of the Prince made the ballet an emotionally, as well as an aesthetically, satisfying experience.

There is no fairy tale ending: the Prince is destroyed by his inability to distinguish between love and sex and his consequent betrayal of his ideal; the Swan Queen is condemned to live on without him. Bruhn's version of Swan Lake is a feast for the mind as well as for the eyes and ears — and just the kind of classic ballet that can attract a modern, intellectually critical audience.

Casting is not yet finished for the spring season (April 25 to May 13), but the programs themselves should draw good houses. The Royal Winnipeg's Evelyn Hart will appear as Giselle (her guest appearance in the role last year was hailed by The New York Times), and the short program will feature a revival of Glen Tetley's Sphinx (premiered last year), Natalia Makarova's staging of Act Two of La Bayadere and the premiere of Oiseaux Exotiques, by the National's resident choreographer, Constantin Patsalas.

But the box office blockbuster will surely be Rudolf Nureyev's Sleeping Beauty, scheduled during the final week. Nureyev staged this production for the National several years ago, but this season he will dance four of the seven performances — two with Veronica Tennant and two with Karen Kain.



Kim Lightheart and Rex Harrington in The National Ballet of Canada production of Components, choreographed by John McFall. [Andrew Oxenham photo]

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Received Legion d'Honneur from France

Jewish singing star will perform at Roy Thomson Hall

music

By
RICK KARDONNE

The world's greatest living male Jewish popular entertainer, and the first Jewish entertainer in more than 30 years to publicly perform in Egypt, Enrico Macias, will be performing live in Toronto at Roy Thomson Hall on March 25 at 8 p.m.

Originally from Algeria, Enrico Macias has found success all over the world with people of many different beliefs and backgrounds. His more than 400 compositions reflect his desire for brotherhood and world peace. Never was that more in evidence than when he performed in Egypt in 1979 before 20,000 people at the personal invitation of President Anwar Sadat.

Enrico Macias migrated to France during the Algerian revolution. His first big hit in his adopted land, "Adieu Mon Pays" (Goodbye My Country) has become a symbol for people everywhere who have had to leave their homeland to escape persecution.

He has toured the world — Europe, South America and the Far East — and has performed extensively in the U.S., most recently in 1982. He celebrated his tenth anniversary at the Olympia in Paris this past year and received the "Legion d'Honneur" from the government of France.

As magnetic and captivating a singer as anyone alive today, Enrico Macias is not to be missed.

* * *

The Israel Chamber Orchestra is one of the very best of its kind anywhere in the world, and its Massey Hall concert Feb. 23, in terms of performance, was one of the highest peaks of the 1983-84 music season.

True, it should have included an original Israeli composition in its program, as should all visiting Israeli ensembles. A chamber piece by the recently-deceased Paul Ben-Haim would have been a fitting tribute. And, if Israeli orchestras don't perform grossly-underexposed first-rate Israeli compositions in major musical centres abroad, who else will?

That aside, the choice of material and its execution was exemplary. David Shallon is a model conductor, blending technical perfection (especially in his tight yet fluid leadership of the first violins) with a graceful sensitivity underlined by a subtle yet definitive panoramic sense of purpose.

And flautist Eugenia Zuckerman, performing Mozart's First Flute Concerto, lovingly transcends its courtly delicacy into a full-blooded vibrancy which befitted the romantic exuberance of the spring evening outside.

Then why was Massey Hall half-empty?

Impressario International, which presented this event, is one of Toronto's most blue-chip and capable agencies. It is true, however, that only the Jewish press gave this event any unadvertised publicity. Very few, if any, visiting Israeli cultural attractions have received any preview-writeups from especially the weekend editions of the two major Toronto dailies; writeups which are fairly customary with visiting attractions from other foreign cultural centres.

In view of this, all major Jewish communal organizations must take a far more active role in promoting Israeli touring cultural events through such means as block-ticket bookings, as did Beth Sholom this time. We can, and must, support our own.

Enrico Macias

* * *

Four encores exemplify generosity, so often displayed by the true greats. In such a supreme class is violinist Henryk Szeryng, whose Roy Thomson Hall recital Feb. 26 concluded with four encores which received reciprocal generous audience acclaim.

His three most memorable renditions in the regular program were Bach's Sonata #1 in G minor for solo violin, Bartok's Six Rumanian Dances, and Pablo de Sarasate's Romanza Andaluza, all of which he played with a grand fiery rugged passion. In the more mellow works, pianist Charles Reiner, his long-term accompanist, sometimes overpowered him. This imbalance could have been corrected by lowering the lid on the grand piano.

Rabbi's daughter keeps kosher while on the road

By
BEN ROSE

TORONTO —

"On the road, the rabbi's daughter keeps kosher." If this is the title of a future book it will be perfectly accurate. Cheryl Landy is a rabbi's daughter, and though she travels across the country as one of the few Jewish women stage managers in Canada, she does indeed keep kosher.

"Other members of the troupe will be carrying suitcases, but I'll usually have some pots and pans tied around my waist," Cheryl told The CJN. "One year I was in Vancouver for Pesach and in Halifax for Yom Kippur."

She is the stage manager for Autumn Angel's innovative production of The Seagull at the Queen's Quay Terminal at Harbourfront, which opened Feb. 18 and runs to Mar. 18.

Landy is the daughter of Rabbi David Landy, now retired, and Joan Landy of Toronto.

Her mother was born in Merthys Tydfil in Wales. Her father had Conservative congregations in Brantford and Regina, and many in Rhodesia, South Africa, where Cheryl was born.

An older brother, Keith, a graduate of the University of Windsor, is a partner in the Toronto law firm of Larman, Landy and Teveroff, and a younger brother, Ian, is enroled in the MBA course at University of Toronto.

"My parents were born in England and in 1952 they decided they would go to Canada or South Africa and they chose South Africa," Cheryl said.

"My father fought against apartheid, but he felt he wasn't able to do enough. He had an aunt in Toronto and we left Rhodesia for Canada in 1970."

On a visit to New York, Cheryl was so impressed by the power of the anti-apartheid play, Master Harold and the Boys, by Athol Furgard, that she was determined to get some work on a Furgard play when she got back to Toronto.

"I applied for the stage manager's job for a production of a Furgard play by a Black theatre company in the city," she recalled. "I was turned down because I wasn't Black."

Cheryl is a graduate of a fine arts course at the University of Regina and came east to Toronto in 1977. For two summers she was an apprentice production assistant at the Shaw Festival.

She became stage manager for Phoenix Theatre in Toronto and handled such well-known productions for that theatre as The Relapse, Nurse Jane Goes to Hawaii, True West and The Kite.

"When I decided to go into theatre, my parents thought I was just going through a phase and would settle down. But they accept it now. I have supported myself since 1977, working in theatre. It is very rare not to have had to work at some other job while waiting to land a stage managership."

She is excited about Autumn Angel hiring her for their main season. The Seagull is directed by Richard Rose, the theatrical virtuoso who devised Tamara, the hit of the 1981 International Theatre Festival in Toronto.

Cheryl is interested in starting a Yiddish Theatre with her friend Bob Rosen. With two other stage managers she has formed a non-profit company named Second Look which has received funding to involve disabled and handicapped people, and other groups which are usually cut off from theatre.

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Arts

Choreographic awards for Paula Ravitz

Dancer-teacher-mother earns praise of dance world

By
RICK KARDONNE

TORONTO —

Toronto's unique contribution to the cultural avant-garde has been that of collective creation — in which an ensemble creates a new work as opposed to an individual writer, composer or choreographer.

In modern dance, perhaps the leading Toronto exponent of this concept has been Paula Ravitz, whose Toronto Independent Dance Ensemble [TIDE] recently performed at Harbourfront's Brigantine Room.

Originally from New York, Ravitz received her BA in honors-dance from New York University. But her major mentor-influence remains the grande-dame of dance at Detroit's JCC, Harriet Berg, whose pedagological influence is continent-wide. Thanks to her learning experience with Berg, Ravitz was able to meet and absorb the styles of such contemporary cultural trendsetters as choreographer Merce Cunningham; composer John Cage and artist Robert Rauschenberg.

Ravitz has received choreographic awards from the Ontario Arts Council and the Floyd S. Chalmers Fund. She has been commissioned to choreograph for Winnipeg Contemporary Dancers and Dancemakers as well as TIDE. In addition, she teaches, pursues her interest in video, and is the proud mother of a five-month-old daughter.

While TIDE has earned praise from Quebec to San Francisco, Ravitz prefers to call Toronto home. "Toronto is a major dance centre, with quite a few major dance companies. It is culturally sophisticated."

What makes TIDE unique, according to Ravitz, is the fact that it uses much improvisation in its work. Most other companies are rooted in one of the established modern dance pioneer styles such as that of Martha Graham. TIDE works collectively. The dancers create their own material. They are not limited to one style. They bring their own emotions into their work. Once they achieve this they fine tune their own minds in order to have the awareness of what the other dancers in the group are doing.

When asked whether or not the collective approach may sacrifice individual creation in favor of the will of the group, Ravitz explained that on the contrary, the collective approach encourages individual initiative. "We are using not just one choreographer's mind, but everybody's." This approach has brought high morale within the company. "There is very little change of staff. People join us and they never leave."

When asked if TIDE would do Jewish-content dance works (following the laudable example of Judith Marcuse with her Sephardic Song), Ravitz replied that Jewish content to her is not a primary concern. She is more interested in "universal spirituality" topics.

So far, her works have not touched upon issues of social conscience (in the manner of Danny Grossman and Marie Marchowsky). As she defines them, "my works tend to be more kinetic and abstract." However, she would be open to creating social conscience works at some time in the future. "The longer one works, the more explicit one is."

The collective TIDE pieces that were performed at the Brigantine Room included the signature work "Set in Motion," which incorporates improvisation in a "whimsical childlike magical" context. "Cloudburst Canyon" is described by Ravitz as being "different ways of moving forward," literally as well as figuratively. In both works, TIDE tries to emphasize the concept of "real people" performing their emotions through the medium of dance, as opposed to that of "dancing technicians."

Ravitz herself did not perform last week due to the fact that her daughter is only five months old. However, she plans to dance next season with TIDE both here and elsewhere. She has no long-range goals. But her very ambitious short-term goal is to create a new solo dance work uniquely for herself.

Tana Soble and Gary Kurtz hold Sally Lyons in Cloudburst Canyon. [Michael McGarry photo]

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By VIVIENNE MUHLING 481–6434

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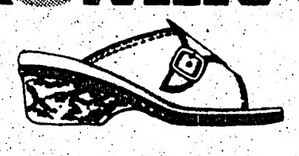

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The Precious Legacy a splendid achievement

New book contains magnificent catalogue of treasures

books

By BERNARD BASKIN

The Precious Legacy — Judaic Treasures from the Czechoslovak State Collections. Edited by David Altshuler. Summit Books, $24.50 [paper], $57 [hardcover].

The Nazis devoured 153 Jewish communities in Bohemia and Moravia. Some of these were among the oldest places of continuous Jewish residence in Europe.

The famous Pinkas Synagogue in Prague, whose building foundations extend back to the 11th century, contains a synagogue memorial with the names of 77,297 Czech Jews who were deported to the death camps of Eastern Europe. Approximately 15,000 young people under the age of 15 were among those who died in Terezin.

During the years 1942-1945 the Nazis confiscated Jewish artistic and historical material from the conquered towns and cities. These artifacts were shipped to Prague from all over the country. They filled a large museum and overflowed into eight large community buildings and 50 warehouses.

These confiscated materials included manuscripts and printed books, Torah scrolls and their ritual implements, oil paintings and examples of folk-art, musical instruments, dishware and porcelain, precious metal and textiles, furniture and woodwork.

From this vast array of art objects the Germans intended to establish a "Museum to an Extinct Race," a pathological "Research and Propaganda Institute." The museum would depict the low order of Jewish artistic creativity and in some perverse way justify the Nazi programme of mass extermination.

How wrong they were. The collection now largely housed in the State Jewish Museum in Prague is eloquent testimony, in its range and diversity, of a people who, through the work of their hands, upheld a reverence for life as the hope of mankind.

Although the art forms changed in response to the different periods and environments in which they were created, the function and purpose of these objects are rooted in time honoured laws and traditions. As such they are not unfamiliar or strange to Jews of our own time.

The beautiful book under review is a magnificent catalogue of treasures from the Czechoslovakian State Collections, issued in conjunction with an exhibition that is now touring major museums in the United States. It contains 75 full-color and 150 black-and-white illustrations.

A noteworthy and welcome feature of the volume is the five informative essays that describe the historical evolution of Czech Jewry over a millenium and the diverse forms of art that developed around community life, family, home and death.

Some of my favorite illustrations include two color pages of wooden Torah pointers, a unique wall panel that includes a clock with Hebrew characters and smaller clocks that indicate the times for all religious services including the holidays, a banner of the Society for Visiting the Sick, a series of burial society paintings that begin with visiting the sick and end with the lowering of the casket into the grave, the colorful title page of a circumcision manual and the drawing by an 11-year-old girl in Terezin of a seder scene.

All 298 objects in the exhibition, including those depicted in the volume, are fully described in a catalogue index and the book is enhanced by a useful bibliography and index.

This splendid achievement bears witness to the genius and continuity of Jewish culture and to its life's enhancing qualities. It should find a welcome place in every Jewish home.

Dylan returns to roots in new album Infidels

By DAVID PIERSON

Bob Dylan has returned to his Judaic roots and released an album containing the best music that he has recorded in the past 10 years.

Infidels is a subtle clue for all Dylan fans that he has returned to the political, witty, incisive songs that made him a musical giant in the 60's.

Two songs in particular stand out and make one think of the Dylan of old. Neighborhood Bully is unabashedly pro-Israel: Dylan sings passionately sardonic verses like "he destroys a bomb factory but nobody was glad/ the bombs were meant for him and he was supposed to feel bad."

And in Union Sundown, Dylan delivers a brilliant attack on greedy labor unions as he rummages through his wardrobe and appliances and finds nothing is made in the U.S. any more because of high labor costs: "Well the shirt I wear is from the Philippines and the car I drive is a Chevrolet and it was put together in Argentina by a man who makes thirty cents a day."

John Lennon speculated that Dylan converted to Christianity because he was searching for something to cling to after the separation from his wife and family.

Infidels, his most inspired work in years, comes on the heels of his reconciliation with his family. Dylan attended his son's bar mitzvah in Israel last summer.

With a fresh start in front of him, the 42-year-old Dylan went into the studio with nine new songs and turned the production reins over to Dire Strait's guitarist, Mark Knopfler.

Knopfler then put together an all-star band with the reggae rhythm section of Sly Dunbar and Robbie Shakespeare, ex-Rolling Stones guitarist, Mick Taylor, and Alan Clark on organ. The musical results are electrifying.

Infidels is a brilliant album and is a remarkable return for Dylan, who can always be counted on to do the unexpected.

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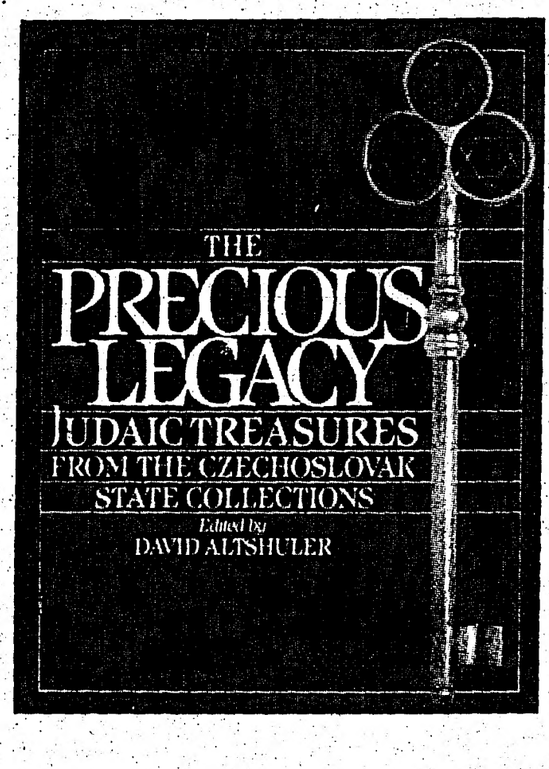
THE MUSEUM OF AN EXTINCT RACE

In 1938, the Nazis began collecting all of the possessions of 358 Jewish communities in Czechoslovakia whose inhabitants were being sent to the death camps of Europe. They intended to build a tribute to their own skill and thoroughness, a record of the culture of a people who were to be eradicated from the face of the earth.
In the end, this collection has survived as a memorial, not to the murderers but to their victims, a Precious Legacy of the life of the East European Jew.
Since the war, the collection has been in the hands of the Czechoslovak State Museum. Finally, through the efforts of the Smithsonian Institute in Washington, a tour of the collection has been arranged for a number of cities in the United States. The Precious Legacy will not be coming to Canada, but the book of the Legacy has just arrived.
275 illustrations. 75 in full colour. And, accompanying the pictures and descriptions, the history of the communities of Czechoslovakia and the moving story of how the collection came to be gathered and by what accidents of history it has managed to survive.



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Travel

Hertz designs an Affordable package for travelers

By JAMES MONTAGNES

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Steve Bicknell

Holiday Inn Hotels in Canada are participating in the program with an offer of 15% discounts for guests using the Affordable Canada Hertz car rentals.

Cars available range from subcompacts to eight-passenger vans. (Minimum rates for subcompacts, for example, are $161 (Can.) per week this April, $196 from June 1 to Sept. 30, $168 from Oct. 1 to March 31, 1985, with 1,400 kilometres per week mileage allowance.)

On a similar basis Affordable Europe car rental packages were announced with guaranteed weekly rates till March 31, 1985 in 19 European countries from Great Britain to Yugoslavia and Israel. Available will be a large range of British, American, French, German, Swedish and Japanese cars.

With the Canadian dollar in recent months showing increasing strength, rates will be payable in local currency or equivalent in Canadian dollars. (Rates per week range as low as $106 (Can.) in Luxembourg, $115 in Belgium to $278 in Israel, and unlimited mileage in all countries.)

Reservations can be made by phone up to seven days in advance and advance payments are not required till the car is picked up.

Another extra is a series of vouchers for accommodations and continental breakfast at over 1,500 European hotels. The vouchers can be purchased in four different price categories from $20 to $48 (Can.) to include taxes and service charges on accommodations. A minimum of six vouchers per person must be purchased, and unused vouchers are refundable.

Arrangements for this Affordable Europe car rental program can also be made when booking trans-Atlantic transportation via Air Canada, the announcement stated.

There is a colorful brochure available on the Affordable Europe car rental program with list of hotels co-operating in Great Britain, France and Germany in each of the four categories for which vouchers can be purchased in advance.

A WRITER'S REPAST

Interest in holidaying in Israel was stimulated by 400 members of the Society of American Travel Writers shown here dining at the buffet of the new banquet hall at the Jerusalem Plaza.

Eichmann transcript added to collection

CORAL GABLES, Fla. [JTA] — The original transcript of the trial of Adolf Eichmann in 1961 is part of a major new addition to the Handelman Holocaust Collection at the University of Miami.

Dr. Helen Fagin, director of the university's Judaic studies program, declared the addition of many rare books, photographs and documents makes the collection the largest of its kind in south Florida.

One of the rare additions is "Lidice," an album of items depicting the destruction of the Czech village in 1942. "Culture and Race," published in Berlin in 1942, is one of the original blueprints of the Nazi master race theory. Another addition is a book by Alfred Rosenberg, the Nazi philosopher, "Zionism as the Enemy of the State."

"Patents for Hitler" outlines the cooperation of world industrial giants with Hitler.

Fagin said she acquired some of the items, as well as other documents on the Holocaust, on a recent trip to Israel and Britain.

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Travel

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Alpine village offers everything for ski enthusiasts

By
JUDY NOYEK

GRINDELWALD, Switzerland —

A picture may be worth a thousand words, but genuine beauty speaks for itself in Grindelwald, a small Swiss alpine village, cozily nestled in a valley of glaciers, and bordered by some of the world's most spectacular scenery.

The surrounding Jungfrau mountain region affords tourists awesome vistas from observation points high above the clouds. During the winter, Grindelwald, the geographic centre of Switzerland, is a foremost ski resort, offering enthusiasts ski runs up to five miles long, top to bottom. Facilities for cross country skiing, night skiing, ski bobbing, ice skating, and glacier climbing (for the very courageous) are available.

Internationally recognized as the world's top ranking hoteliers, the Swiss pride themselves on their reputation for warm hospitality and exacting service.

One of the 46 hotels in this idyllic village rates as a favorite meeting place among worldwide Jewish travelers. The Silberhorn, only kosher hotel in the area, has been welcoming Jewish guests for almost 60 years.

Owned and operated by the Wagner-Kahn family, the Silberhorn has recently expanded its facilities. A new wing includes several luxury suites, and a convention centre able to accommodate 300 people. As well, the hotel has a synagogue, Judaica library, mikveh, sauna, whirlpool and fitness centre.

On a recent visit to Toronto, Meir Wagner, owner-director, explained that increasingly, North American Jewish organizations and business corporations are choosing his hotel for conferences. "They are successfully combining business with pleasure in a European Jewish atmosphere," he said.

Kashruth, under the supervision of a resident orthodox rabbi is strictly observed. A newly hired Swiss chef caters to the most discriminating kosher gourmet, preparing specialty dishes from Italian, French, Swiss and East European cuisines.

Wagner also noted that the hotel's enlarged accommodations suit bar and bat mitzvah celebrations coming from the U.S. and Canada. Some celebrants stop at the Silberhorn enroute to and from religious ceremonies in Israel.

Entire bridal parties have traveled from North America to the hotel for the wedding ceremony and reception. A new chuppah has been built, and when set up outdoors in the garden, the famous north face of the Eiger mountain provides a dramatic photographic background.

Traveling on a goodwill and promotion tour of the U.S., Wagner acted on behalf of the mayor of Grindelwald. He presented symbolic gifts and official invitations to visit Grindelwald, to the mayors of major American cities. At the White House, President Ronald Reagan was the recipient of a personalized rucksack, similar to ones used by Swiss mountain combers.

In Toronto, the only Canadian city on his itinerary, Wagner called on Mayor Art Eggleton, who received his invitation with the enthusiasm of a serious skier.

Wagner is an active member of the Swiss Tourist Board, and a consultant on Jewish Affairs for Swissair. He edits the Guide to Kosher Hotels and Restaurants in Europe, which is published and distributed free of charge by Swissair.

The beautiful town of Grindelwald sits in the shadows of the Swiss Alps.

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Travel

Carnival atmosphere prevails

Ski resorts plan special events for fun-loving students

TORONTO —

Ontario's ski resorts, enjoying one of the finest seasons in recent memory, are gearing up for some of the most entertaining skiing of the year, during school break March 10-18.

There are all kinds of special events planned, but the highlight will be March skiing itself.

It's the best skiing of the year. As spring approaches, downhill skiers have everything going for them — long mild days, plenty of corn snow, a carnival atmosphere at ski resorts, and a chance to sample the first sweet tastes of springtime.

Kawartha Peaks (Mar. 11) and Devil's Elbow (Mar. 18) in the Bethany area are among the resorts awarding prizes for the best costumes on the slope. Some resorts call this Mardi Gras — a day that combines costumes with backwards and one-ski racing.

The spirit is catching. At Collingwood's Blue Mountain, they call it 7-up March Madness. Resorts in the Thunder Bay area have a First Day of Spring Party and a King of the Mountain Contest.

Nature creates the mood. The sun is higher in the sky, no longer just the cold, brilliant light of mid-winter, but strong and penetrating. On north-facing hills, skiers ride the lifts luxuriating in the warmth, closing their eyes, leaning back to soak up the rays.

At breaktime, clubhouse sundecks are full of skiers relaxing in shirtsleeves. No one wants to be inside.

There's also the serious side to skiing — the competition and learning.

Many resorts offer week-long ski schools for children and continuing Molstar ski tests. The best jumpers in the world will gather at Big Thunder on March 10 and 11 for the Pacific Rim Cup, and many regional and provincial championships are slated for school break.

Barrie's Horseshoe Valley has an unusual twist to competition. All night on March 10, skiers will be skiing with the Stars Under The Stars to see how many runs they can make down the hill. The funds raised from pledges will go to cystic fibrosis research.

Many skiers, though, save some time in their day for spring's special apres-ski pleasures. There's still plenty of daylight, even time for a barbecue before heading home.

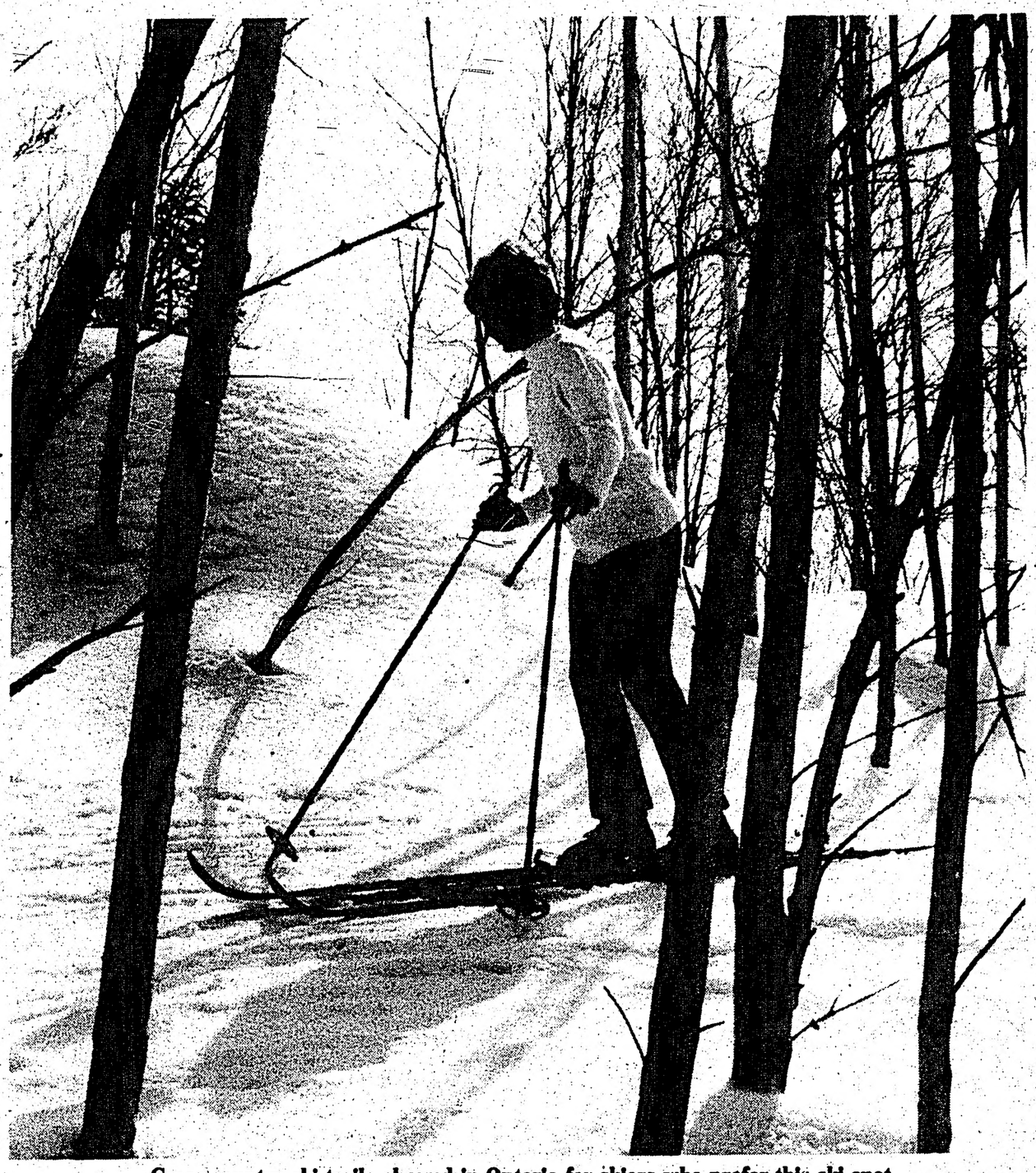
At many ski resorts, you could be close to a maple sugar operation. The same rolling and wooded hills are home to both.

If the weather has provided warm, sunny days and cold nights, the sap will be running. At sugaring time, plastic tubes have replaced the old bucket-on-a-spile method of collecting sap. The sugaring shacks, though, haven't changed much. The mysterious evaporators that take colorless sap at one end and dispense rich, golden syrup at the other are still heated with wood. The shacks are warm and steamy, redolent of wood smoke and sweetness.

You can buy maple syrup, and maple sugar candy. Even better, there's a stage somewhere between syrup and sugar, when it's thick and sticky. You can roll it in the snow to eat as a treat.

For more information on spring break activities, including many of the maple sugar events, pick up a copy of Spring Events from the nearest Ontario Tourism information centre. All the province's ski resorts are listed in the Ontario Winter Book.

Call Ontario Travel at [416] 965-4008 for additional information.



Cross-country ski trails abound in Ontario for skiers who prefer this ski spot.

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Huge investment pays off

Disney magic alive and well at Epcot's Future World

By TAMMY KAROL

LAKE BUENA VISTA, Fla. —

From the beginning of construction in 1969, Walt Disney World has carried forward Walt Disney's plan for an Experimental Prototype Community of Tomorrow [EPCOT], using innovative systems of master planning, transportation, and communication.

Epcot covers 260 acres and an investment of $1.8 billion was made through the first year of its operation. But it seems to have paid off.

This past year no less than 22 million paying customers checked through Disney World's turnstiles to see the Magic Kingdom and its adjoining 2-section Epcot site.

The first section, Future World, has seven major pavilions and exhibit areas and is sponsored by leading U.S. companies such as Bell and Exxon. They present themes on communications, energy, transportation, and other aspects of 21st century lifestyle.

Although Epcot is open from 9 a.m. to 8 p.m. in the winter, it is impossible to see the complex in one or two days. Over the holiday periods, Epcot is open for 12-15 hours daily. But at times, you may line up for half an hour to see a 15-minute show.

Your best bet is to arrive early, take lots of breaks, and try for lunch in the centre's eateries. Most restaurants accept same day reservations, but since they're fully booked early, rush for your first choice early in the morning.

The pavilions of Future World are dominated by Spaceship Earth; it's a shining geodesic sphere anchored on huge 15-foot-high legs and towering a total of 180 feet. A ride-through attraction spiraling through the 17-storey interior introduces visitors to the story of man's progress through 40,000 years of communications advancements.

At the hub of Future World is Communicore, two crescent-shaped buildings where guests can use a variety of advanced-design electronic devices for entertainment and information purposes.

Surrounding Communicore are four separate theme area pavilions. They include World of Motion, shaped like a giant wheel six stories high; Universe of Energy, a pyramid-shaped building with rooftop solar cells that can generate up to 20,000 watts of D.C. power; The Land, with six acres under roof, devoted to leading edge agricultural methods and land use; and Journey Into Imagination, with two truncated glass pyramids shaping the exterior and an interior, where guests explore a fantasy world of creativity. (Of particular interest is a 3-D movie where you reach to touch images around you.)

Robots rule homes

All the pavilions have ride-through attractions. In the Land, for instance, a boat ride journeys through the different food-growing regions of the world and through greenhouses where lush crops are grown imaginatively.

The newest and most interesting pavilion, which just opened last October, is presented by General Electric and is known as Horizons.

We are first taken past 20th-century city scenes, and then aided by a space shuttle launching, we are catapulted into the futuristic Nova Cite.

Here, holographic phones and robots take care of our household chores.

Next stop is the Mesa Verga agricultural complex, where robot harvesters act on verbal instructions from a human supervisor.

Finally, we move onto space colonies and floating cities, where people wear magnetic shoes so they don't float away.

The second portion of Epcot known as the World Showcase explores the United States, Canada, Mexico, Japan, China, the United Kingdom, France, Germany and Italy.

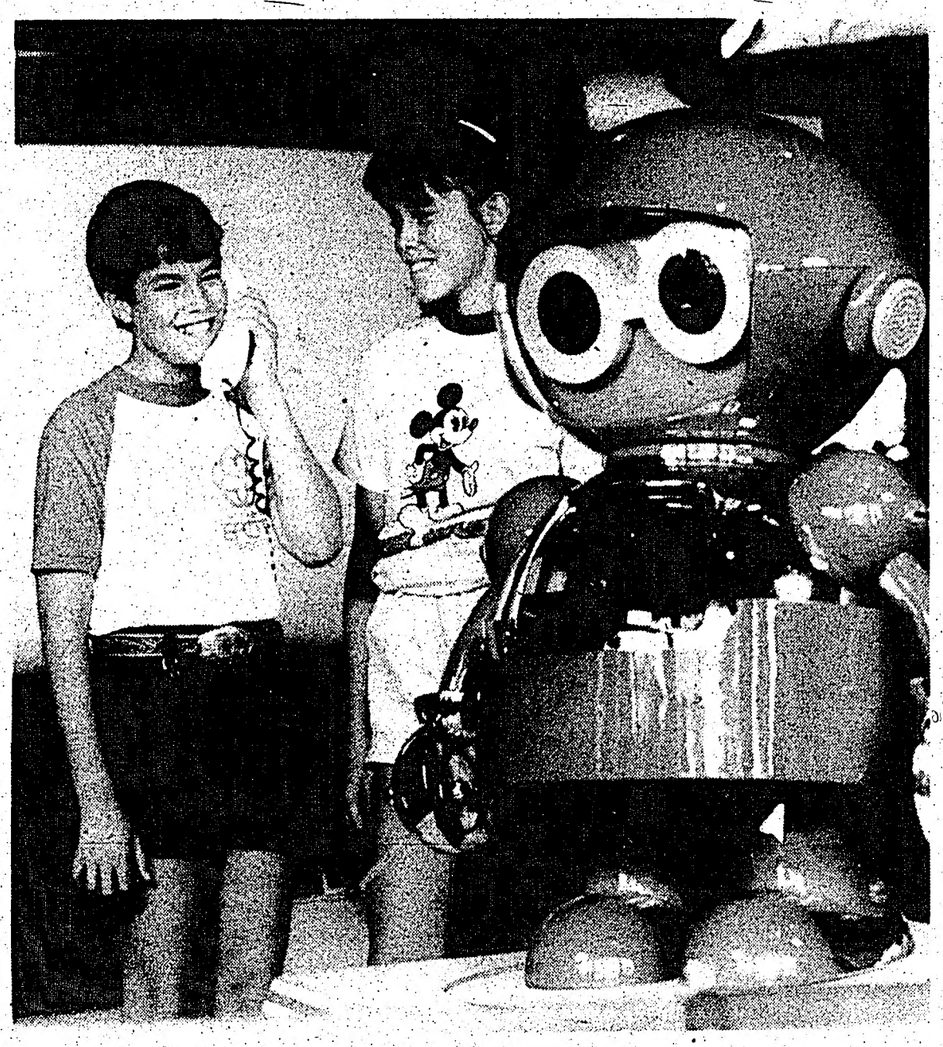
Some of the more interesting features are China's film, France's boulangerie, patisserie and wine shop, and the U.S. theatre production, where you'll enjoy life-like audio-animatronic figures who tell you about American history.

Also worthwhile to take in is the World Dancers Show outside the U.S. pavilion and the Renaissance St. theatre which performs outside the U.K. building.

For day visitors to the Magic Kingdom or Epcot a 1-day ticket (child 3-11, junior 12-17) is $17 for adults, $16 for juniors and $14 for children. A 3-day passport which admits visitors to the Magic Kingdom and Epcot and gives you use of all internal transportation is $40 for adults, $38 for juniors, and $32 for children. A one-day ticket for resort guests at the Magic Kingdom or Epcot is $17 for adults, $16 for juniors and $14 for children.

Accommodations are available near Epcot at the Walt Disney World Resort Hotels on the Disney complex (The Magic Kingdom and Epcot are joined by monorail). There are rooms (double occupancy, per day) from $95 to $115 U.S. at the Contemporary Resort, Polynesian Village and Golf Resort, as well as cheaper accommodations ($50 U.S./night, double occupancy) in many hotels/motels in nearby Kissimmee-St. Cloud.

As well, five minutes outside Walt Disney World on Lake Buena Vista there are six high-rise hotels that comprise the Walt Disney World Village: The Hotel Royal Plaza, Travelodge Towers, Howard Johnson's, the Americana Dutch Resort, Buena Vista Palace and the Hilton. The Travelodge Towers is now called the Viscount Travelodge (effective Feb. 1), and rates for double occupancy/night range approximately from $76-$108 U.S. Rates are higher for suites.



Popular robot SMRT-1 plays guessing games with guests in the Walt Disney World Epcot Computer Central.

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Local swimmers win 43 medals at Maccabi meet

sports scene

By GARY COHEN

A Toronto-area group of 22 swimmers recently splashed to 43 medals at the Maccabi International Telex Swim Meet held in Montreal.

Stephen Merker of Brampton, Ont., and Marc Marx of Toronto spearheaded a Southern Ontario boys contingent that captured a total of 37 medals, including 15 gold, 10 silver and 12 bronze. Both took home four golds at the meet with Merker scoring victories in the boys 15-and-over 200m freestyle and individual medley, and the 100m freestyle and breaststroke. Merker also added a bronze to his total in the 50m butterfly.

Marx struck gold in the boys 13-14 division 200m freestyle and individual medley, 50m freestyle and 100m free, while adding silvers in the 50 and 100m butterflys and bronze in the 100m breast and backstrokes and the 50m backstroke.

Other Toronto athletes to win gold were, Darren Soskin in the boys 13-14 50 and 100m backstrokes; Brandon Gray who swept the 25m butterfly, freestyle and backstroke in the boys 8-and-under class; Jory Bocknek who touched first in the boys 15-and-over 50m freestyle; and Peter Darvas in the boys 15-and-over 100m backstroke.

Also scoring silver and bronze medal wins from the Toronto boys group were Justin Gray, Alan Brickman and Danny Hotz.

The meet, which featured a total of 100 Jewish youngsters aged 8 to 15, was not as successful for female Toronto competitors. Michelle Ghert led the way with a gold in the 50m backstroke, silvers in the 50m freestyle and 200m individual medley and a bronze in the 50m butterfly.

Shurlie Brickman was the only other Southern Ontario girl to swim to a medal finish winning a pair of bronze in the 50m breaststroke and 100m individual medley.

Debbie Luxenberg and Shoshana Zimmerman of Montreal were the top girls at the meet.

* * *

Dramatic last-minute goals and tight, low-scoring games were the order of business last week in B'nai B'rith hockey league A Division action.

Harvey Vinsky led the cavalry charge to snatch a point from the jaws of defeat as he scored two goals — the first with 1:07 left on the clock, the second three seconds from the buzzer — to lift Toronto Freedom Whalers to a 4-4 draw against Forrestdale Big Steel Man.

Elsewhere, Paul Gurza provided the heroics as his second goal of the night with a little over a minute to play in the game earned Canyon Brokers a 4-4 tie with Toronto Freedom Team Mates; and Jeff Farkas scored twice and David Coopersmith chipped in with a goal and three assists to pace Toronto Freedom North Stars to a 4-2 decision over Canyon Satellites.

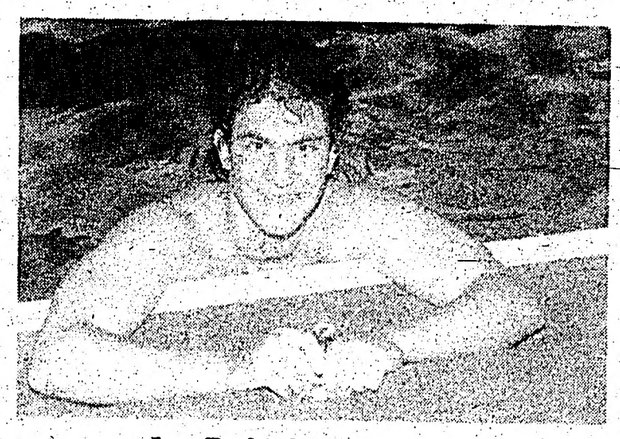
Over in BI Division, it was John Schacter week. The high-flying Maccabiah Red Wing forward produced back-to-back two goal games to power his team to consecutive wins. Schacter had a pair, including the winner, in Red Wings' 3-2 edging of Canyon Kings before striking again in a 4-1 victory over the slumping Don Mills Axemen.

Elsewhere, Paul Silverberg potted the decisive goal to give Leonard Mayzel Black Hawks a 4-3 decision against Toronto Freedom Feathers.

In BII Division games, Marv Weinman's winning goal sparked Upper Canada Bruins to a 3-2 win over Manor Metropolitan Wolverines; Steve Franklin had the winner as Forrestdale Sting topped Canyon Crush 3-2; and Allan Sacks had a goal and two assists to support the goaling of Allan Weiss as Forrestdale Flyers blanked Leonard Mayzel Red Hawks 4-0.

In C Division action, Marc Lampert had the go-ahead marker as Toronto Freedom Plumbers skated past Canyon Flying Bagels 3-1; David Kershner scored three times, Sam Farkas and Jeff Fleming added a pair each and Larry Farkas notched his second consecutive shutout to power Toronto Freedom Minors to a 9-0 bombing of Toronto Freedom Ultis; and Ted Leider scored five goals to take Maccabiah Bruins past Mixed Marauders 6-4.

Elsewhere in C Division, Luke Sklar posted the shutout and Irwin Simon and Brian Weinman each potted a pair as Forrestdale Blades dumped Don Mills Princes 4-0; and Fred Levin's second goal of the game proved to be the clincher as Maccabiah Weiss Guys skated to their first official win of the season (they had a default victory to their credit) with a 4-3 margin over Toronto Freedom Refiners.



Jory Bocknek, 16, of Toronto

* * *

The first annual B'nai B'rith Foundation 10 km Fun-Run gets its inaugural kick-off at the Jewish Community Centre's northern branch on Sunday, April 15.

Co-sponsored by the JCC and sanctioned by the Ontario Track and Field Association, proceeds from the run, which is also open to cyclists and walkers, will aid a variety of B'nai B'rith programs including the League for Human Rights, BB Youth Services, BBYO and Hillel.

During the run, which begins from the Centre at 9 a.m., water and first aid will be available and a brunch will be served to participants at the finish where runners will be greeted by live entertainment. Certificates and awards will also be presented for completion of the course, fastest times and most sponsorship.

To register, send your name along with $5 to the JCC by April 1. Registrants will receive a Fun-Run kit, registration number and sponsor sheets by mail. Sponsor sheets are also available at all Toronto-area Shoppers Drug Mart stores and the BB office at 15 Hove St. Participants are asked to collect pledges prior to the run and bring them with on April 15.

Late registration for the run is $10 after April 1 and must be paid in person at the JCC.

* * *

Concordia University wrestling coach Victor Zilberman was recently named coach of the year by the Canadian Interuniversity Athletic Union during the CIAU wrestling championships held in Calgary.

The Concordia team, led by heavyweight Garry Kallos' gold medal winning performance at the national meet, finished first overall.

Kallos is a strong contender to represent Canada at the upcoming Summer Olympics in Los Angeles.

Downsview dome is no threat to residential areas: Lastman

By JEFF ROSEN

NORTH YORK — A domed stadium located at the Downsview Airport would pose no threat to surrounding residential neighborhoods, says North York Mayor Mel Lastman.

Lastman told The CJN that while he is receiving "tremendous" support for the domed stadium from North York residents, he realizes some people are afraid of having it in their community. However, he added that most people come away happy when the plans for the stadium are explained.

"People are afraid of the unknown and I don't blame them," he said.

Lastman said he is currently making himself available to any group interested in discussing the dome and plans to hold public hearings if the province decides to approve the Macaulay committee's recommendation.

The mayor said he has met with ratepayers in the Faywood Blvd, area and has taken their fears into consideration. And at a recent meeting of the Ancaster Ratepayers Association, he said he received support for the domed stadium.

Lastman produced a copy of a letter from Tony DiSanto, president of the Ancaster Ratepayers Association, in which DiSanto said: "The dome will be 'in our backyard,' but having studied the report we can see that the community and the dome can live together in harmony. We welcome the 7,000 construction jobs and 6,000 annual jobs related to the stadium's operation."

Lastman pointed out that the increased traffic resulting from events at the stadium would not disrupt residential areas because of carefully planned traffic routes. Current plans, he said, call for the Allen Rd. to be widened and an exit ramp to be constructed to run into the stadium grounds. As well, a new access road would be constructed west of the Allen Rd. to provide access for motorists and public transit vehicles.

Lastman said a study conducted by the North York deputy commissioner of traffic, Vince Murphy, has projected that approximately 66 per cent of stadium patrons will arrive by transit. Those who chose to drive would find ample parking available with approximately 8,000 parking spaces provided.

People will be unable to enter the stadium grounds, he said, except by the planned access routes. A 20-foot fence will prevent people from parking in residential neighborhoods and walking to the stadium.

"Not one car going to the dome will park on residential streets," Lastman pledged.

He said those concerned about declining property values resulting from new commercial development in the area should not worry as Faywood Ave. and Wilson Heights Blvd. would remain residential streets and any new development would take place along Yonge St. in accordance with the city's official plan.

Despite the mayor's assurances that a stadium in Downsview would not affect residents' lives, the president of the Faywood and Vicinity Ratepayers Association does not believe the plan will work.

"I don't see how (Lastman) can propose it won't affect residents," Benny Spensieri told The CJN.

Spensieri did not attend the Faywood ratepayers' meeting with the mayor.

He said his association is asking the provincial government to do an environmental study to examine the impact a domed stadium will have on Downsview.

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Thousands in savings bring smiles to businessmen

By PAUL LUNGEN

TORONTO — Finance Minister Marc Lalonde's Feb. 15 budget may not have offered Canada's unemployed much hope for the future. But for the businessmen and executives who gathered recently at a breakfast seminar to hear their accountants discuss the features of Lalonde's proposals, the news was very good.

Marc Lalonde

The 200 businessmen probably enjoyed their coffee and croissant breakfasts even more when they heard that the proposed changes to pension and small business deductions would save small business thousands of dollars per year.

Harley Mintz, a partner in the firm which sponsored the event — Mintz & Partners Chartered Accountants — told the seminar that "for businessmen and professionals, it is a terrific budget. Registered retirement savings plan limits are going sky-high and carrying on a business will be a lot easier for small business."

With the limit on contributions to an RRSP rising from $5,500 today to $15,000 in 1988 (to a maximum of 18% of pensionable earnings) the pensions which can be generated for future needs will be significantly increased, Mintz said.

Spousal RRSPs will also be available, Mintz said. Investors can make contributions to their spouse's RRSP, and so reduce the higher earner's marginal tax rate through the income split.

Another feature of the budget, Mintz said, was a carryover provision, which allows an investor to deduct from income the underutilized RRSP deductions from prior years. He suggested people consider making the contributions to RRSPs in years when they are in higher marginal tax brackets, thereby lightening their overall tax load.

A transition phase, lasting from 1985-87, will also be introduced, Mintz said. It will allow investors to elect to stay in the old RRSP system, deducting to a maximum of 20% of earned income instead of the proposed 18% or pensionable income, he said.

Assuming pensionable earnings, which don't include passive rental income, is equal to earned income, only those earnings under $30,555 will benefit from this election, Mintz said. Those earning more than $30,555 would pay less tax by taking advantage of maximum deductions allowed under the budget.

On the corporate side, corporate tax specialist Mike Cadesky told the seminar small business will benefit from proposals eliminating the cumulative deduction account. Under the old rules, that account measured the retained earnings of a corporation, and once the $1 million limit was reached, the corporation paid tax at the 46% high rate.

Under the new proposals, Cadesky said, all Canadian controlled private corporations earning income from active business will pay tax at the low rate of 25% on their first $200,000 of income, regardless of total retained earnings.

A second significant change, Cadesky said, will be the improvement of the special tax rate enjoyed by many professionals such as doctors, lawyers, accountants and businesses providing management services. In the future they will be considered small businesses and be taxed at 25% versus the 33.3% they now pay.

Tax savings could reach $16,667 per year, Cadesky said, but care will have to be taken to defer paying the 12½% corporate distribution tax due on the payment of dividends, Cadesky warned.

The proposed change will provide a tax deferral of 12½%, he said, as long as dividends are not paid. As an alternative, he suggested a corporate reorganization using a holding company.

Under that plan, pre-1985 earnings can be paid first to the holding company and then to the individual without incurring the tax, since the holding company would not be earning the active business income which triggers the tax.

Since only corporations with year ends in 1985 can take advantage of the new rules, Cadesky suggested changing the business' fiscal year end, perhaps through an amalgamation, to make sure the maximum benefits can be derived.

Other changes introduced in the budget include altering the rules on auto benefits, Mintz said. Under current law, detailed expense records are required for each auto. The budget proposes to value the auto benefits by adding to income 50% of the standby charge, based on the cost of the car or its lease value.

Changes were also proposed for alimony and maintenance rules, so that effective Jan. 1, 1984, payments made prior to a court order or written separation agreement will be deductible if the order or agreement subsequently provides for them. Previously payments made before an agreement or order were not deductible.

Choose broker carefully

Caution key in stock market

TORONTO — Beware of "hot tips" that promise to be "sure things." Most are given in singles bars after 11 p.m. and rarely does the reality meet the high initial expectations.

Those words of advice don't come from a marriage counselor or a rabbi, but were part of money manager Richard Self's advice on how to get involved in the stock market. Those who attended his seminar at the recent Money Marketplace Show were treated to Self's unique brand of financial planning advice.

Self, a representative of Moss Lawson & Company, told about 200 would-be Sam Belzbergs that there are no such things as sure things when playing the market.

As a stockbroker, he said, part of his hob is to "keep people rational. Before you invest, you're rational," he said. "Afterwards though, you're emotional."

He advised taking a sensible, methodical approach when getting involved in the market.

Choosing your broker is one of the most important steps you take, he said. Whether you choose him or her through referral, from ads, or from seminars and courses, the "key is to deal with someone you like."

Don't be put off

Don't be put off by stockbrokers, he advised. "As a group, we're fairly intimidating. We talk about expensive things, use our own lingo, wear blue suits and work in big buildings. But stockbrokers are working for you. They make money from the money you make."

Once you choose a broker you can talk to, discuss your investment objectives with him, he advised.

Eighty percent of the money in the market comes from people — self termed investors — those looking for longer term gain and money growth beyond what banks can pay.

Investors, as opposed to speculators, like security and the steady dividend income flow a sound investment can provide. And investors "tend to follow the market from day to day," Self said.

"That can often be a cause of needless anxiety. The biggest investment anyone makes, he said, is a house and no one thinks to value it every year or two.

"Yet people check on their stocks every day and worry over the most minute price fluctuations. In that situation, choose a broker who can help you "avoid the panic when there's no reason for it."

Speculators, and those who rely on special information whose sources are usually murky, account for 80% of the activity on the market, Self said. But unless you're willing to take the risks, stick to the sounder investments, he advised.

Victoria Ryce, a broker at Moss & Lawson, also spoke at the Moneymarket Show. She offered some advice on "building a portfolio painlessly," which she developed when looking after her own investment needs.

The most important factor to realize was that few people start with an instant portfolio, she said. Most build it up over the years. Her approach was to "remove money from payroll or a bank account" and invest it in different funds. The monthly deletions from a pay check or bank account "can be done painlessly when you don't see it," she said.

Takes work

For "a very boring investment" she said, money can be removed for a Canada Savings Bond. Nine dollars per month will lead to a $100 bond in one year.

She suggested the same approach for investing in mutual funds, which can earn an investor more than the safer CSBs. While that sort of tactic appears unexciting, "getting rich is a slow and boring process," she said. "It takes lots of work."

If you started 15 years ago and invested $18,000 over the years in certain funds, that initial investment could be worth $100,000 today, she said.

A painless way to invest would be by taking a $28.52 baby bonus and investing it in a $500 mutual fund. By the time your child has reached 18 years old, it could have grown to $10,000, she said.

Another "painless" way of managing a portfolio would be through a dividend reinvestment plan. Instead of using dividends as income, they can be reinvested to buy more shares, which in turn, earn more dividends. This approach can save an investor commission and 5% discounts on stock prices are available as well.

In Ryce's view, people should "get in on any monthly plan you can. You can't expect your ship to come in unless you send one out."

Some words of 'wisdom' from the past.

"A nar geyt in bod arain un fargest zikh dos ponim optsuvashn."

"A fool goes to the baths and forgets to wash his face."

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Rabbi required for Orthodox Congregation in south western Ontario. Please reply to Laura Broderick, 115 Giles Blvd. East, Windsor, Ontario. N9A 4C1.

Cantor, principal required for Orthodox Congregation in south western Ontario. Please reply to Laura Broderick, 115 Giles Blvd. East, Windsor, Ontario. N9A 4C1.

HOUSES FOR RENT

Walk to O.I.S.E., U of T, & downtown Toronto, 3 bedroom furnished Victorian house. Large walkout deck, landscaped yard. Available July & August. 928-0471.

***HOUSING CO-OP BATHURST-STEELES**
Spacious new 3 and 4 bedroom townhouses, 2 appliances, energy efficient. $580-$685 plus utilities. Spring-summer occupancy. A freindly member-controlled community. Model homes Sundays 2-4 p.m. 598-0543.

HOUSES FOR SALE

Open house. Leslie - Cummer. March 10 & 11. 9 Yatesbury Road, 3-4 bedroom semi, 3 baths, finished basement with fireplace. 223-8147.

Private sale. Bathurst-Wilson. Large lovely 4 bedroom sidesplit. Central air, new kitchen, ceramic floors, family room, walkout to patio. $175,000. 781-8745.

Ridgegate on cul-de-Sac, luxury "Carriage Home". 3 bedrooms, sunken livingroom with marble fireplace, separate diningroom, 2nd fireplace in familyroom. Huge kitchen. Completely upgraded. Asking $147,900. Call 665-3950.

Simcoe Real Estate Ltd.
663-6000

RIDGEGATE HOME 3025 SQ. FT. — BATHURST FINCH
2 Storey, 4 Bedroom, 3 Bathrooms, Family Room, Walk-Out to Patio Ceramic Parque, Double Drive Garage, and Many Extras. Sol Goldkind.

* * *

WALK TO SYNAGOGUE!!
Interest Free Mortgage, One Bus To Subway, 4 Bedrooms, Plus, Family room, 2 Fireplaces, Eat-In Kitchen, Central Air conditioning, Ideal Family Size Detached Home, Opposite Park, Close To Schools and Shopping. Call Bill Saltzman.

* * *

CHALET — BLUE MOUNTAIN
9% Mortgage, 4 Bedroom Log Burning Fireplace. Cathedral Ceiling, Walkout to large deck. Broadloomed. Sauna, Eat-in Kitchen Extra-Lot adjoining - Electric heat. Bill Saltzman 663-6000.

* * *

BELLE EWART LAKEFRONT
2 storey 5 Bedrooms, 2 Bathrooms, 24 Ft. Steel dock. Furnished all appliances, many extras, $25,000.00 Down, 1 Mortgage for balance 10% won't last. Call now Bill Saltzman 663-6000.

* * *

NORTH YORK
Professional - Residence New 2 Storey Detached 600 Sq. Ft. Professional Suite and 4 Bedroom residence Central Air conditioning Intercom 50x172 foot lot. Joan Potts 663-6000.
Simcoe Real Estate Ltd.
663-6000

HOUSES FOR SALE

Sadie Moranis Limited • Realtor 449 2020

PERSONALIZED SERVICE QUALITY HOMES

YORK MILLS FR. IMMERSION 5 BDRMS.
$269,000. Traditional home. Separate dining rm. Main flr. den & washrm. Family rm. opens to large lot. Don LePage 449-2020.

* * *

BEST BUY YORK MILLS-BAYVIEW
$259,000. Super home on 170' lot. Main fl. den & family room. Fabulous master with fireplace. Terry Moranis 449-2020.

* * *

CONVENIENT LOCATION CLASSIC BEAUTY
$229,000. Bayview S. of Finch. Quiet elegance, superb flow boasts separate spacious liv.-din. rms. 4 bdrms., 4 baths. S. Kert 449-2020.

* * *

AN ADDRESS EVOKES PRIDE $429,000
Lower village. Quality standards thruout. Recent redo. Expansive 5 bdrm. Master with ensuite. Richly panelled den. S. Kert 449-2020.

* * *

SHELDRAKE BLVD. — NEW EXCLUSIVE
$349,000. Tastefully renovated. Main floor family room, marvellous master suite. 1st ad! Brenda Kinnear/Sandra Goodwin.

* * *

GLENCAIRN AVE. 4 BEDROOMS DEEP LOT
$359,500. Gracious centre hall. Main flr. washrm. Master br. has bath. J. R. Robertson & Lawrence Pk. Call Don LePage 449-2020.

* * *

STEPS TO...
Shopping, transit & schools. Elegance & charm in this 4 bdrm. home. Master ensuite, pr. dr. Total reno. $275,000. S. Goodwin 449-2020.

* * *

CRICKET CLUB — ONE OF THE PRETTIEST
Houses in the area! Open, airy feeling, all updated! Deep lot, pr. dr., Homes & Gardens decor. $185,000. Sandra Goodwin 449-2020.

n. s. smith
REAL ESTATE LIMITED

BATHURST-ANTIBES
Elegant 2-bdrm. apt., 1,500 sq. ft., 2 full baths, appliances, air cond., on bus line; $30,000 down, vendor take back.

* * *

BATHURST-STEELES
2 homes to choose from. $50,000 down, 4-bdrm. 2-storey, 2,550 sq. ft. circ. stairs, fam. rm., laundry on main flr. Gorgeous kit., walkout, fenced garden, huge master & 5-pce. ens. 5 appliances, cent. air, crystal fixtures, 2-car gar.
Sally Rosen, 223-6800

BRAMALEA REALTY LTD.

8 OVERBROOK PL.
Off Maxwell. Vendor has bought! Immaculate brick, 2 storey, new huge oak kitch., gr. flr. den, 4 bdrms., above-ground daylight wlkt. bsmnt., C/A, fully equipped. Jean Silver, 222-8991.

HOUSES FOR SALE

the Permanent

OPEN HOUSES

411 ROSELAWN NR. AVE. RD.
$179,000 wknd. 2-4 - Brick det. tudor - 3+ bdrms - 2 baths - cedar deck - lr. - dr. oak-leaded wind. + frpl. - gar. + front pad pkg. Perfect starter home. M. Hutchison 488-2444.

* * *

"LOWER VILLAGE"
Stunning stone & brick "Tudor" $339,000 - eleant 4 bdrm - sidehall w/splendid woodwork thru-out. Lge. kit. w/sep. break. rm., oak B/In's, 3 baths. "Pleasure to show" M. Hutchison 488-2444.

* * *

FOREST HILL — BEST VALUE
$274,500 - 4 bdrm + mn. flr. fam. rm. Near Old Forest Hill Rd. All up-dated mechanics + C.A.C., 4 baths, eat-in kit., fully fin. lower level w/maid's quart's. B. Smith 783-3333.

* * *

BATHURST/EGLINTON
$249,000 - Outstanding Centre Hall home - 3 oversized bdrms. - mn. flr. den w/walkout to pool size lot. 3pc. ens. + 2pc. & 4pc. bath, eat-in kit., walkout. "Excl. value." B. Smith 783-3333.

* * *

ST. CLEMENTS-BATHURST
Classic 2 stry Centre Hall 3 bdrm, 2 baths, 2 frpl's, pvt. dr., gar. - garden immaculate - move-in cond. S. Banack 783-3333.
Canada Permanent Trust Co., Realtor

SOLNIK & RYBAK REAL ESTATE LTD. REALTOR

***BATHURST-GLENCAIRN LAWRENCE**
Lovely 4 bdrm, new eat-in kitchen. Large master with en suite. Finished bsmt. double garage. Near synagogues & all conveniences. Mrs. Rybak 789-7111.

* * *

BATHURST VILLAGE
Elegant side split. 4 spacious bedrooms on upper level. Master en suite. Large ultra modern kitchen and family room with walkouts to patio. Main floor laundry. Large professionally finished basement. Attached double garage. Extras galore. Mrs. Rybak 789-7111.

* * *

***BATHURST-LAWRENCE JUST LISTED**
Charming 7 room 2 storey, main floor family room, bsmt apt. Steps to all conveniences. Mrs. Rybak 789-7111.

* * *

BATHURST-GLENCAIRN JUST LISTED
3 bdrm, finished bsmt, custom built kitchen and bath, expensive extras galore. Must be seen. Walk to Shuls, Subway and Shopping. Mr. Laterman 789-7111.

Wilson/Bathurst. Detached 3 br. house, finished basement, new broadloom. Vendor very anxious to sell. Asking $99,900. Call Edmund Tong, Trustwell Realty Inc. 596-8170.

Classified Ads

HOUSES FOR SALE

MISTER REAL ESTATE INC.

Bayview S. of Steeles - 1st Time Offered!
4 bdrm, 2 storey beauty. Inground pool, family rm, 4 baths, 2 fireplaces, English pub rec. rm, 5th bdrm, central air. Thousands on extras. Pearly Dennis 224-2800.

* * *

Must Sell! Vendor Bought! Bathurst Village
$239,000. Fabulous 5 bdrm ho[illegible] quiet child safe cres., family & den. Oversiz[illegible]ipal rms, act fast! Ann Roseman 224-2800.

* * *

Bathurst-Steeles $25,000 [illegible]own
4 bdrm townhome, modern kitchen, beautiful finished bsmt, attached garage. Paul Pister 224-2800.

* * *

Just Listed - Bathurst/York Downs
Beautiful 3 bdrm sidesplit, new kit., family rm. + walk-out. Thousands in upgrades. Move-in cond. Ann Roseman 224-2800.

* * *

Lawrence-Bathurst - Million $$ Rec. Centre
Exquisite 3 bdrm condo., large modern kitchen, appliances, fantastic view. Joe Salomon 224-2800.

* * *

Sheppard-Bathurst 52' Frontage "Hot Buy"
3 bdrm bungalow, finished 3 rm apt. + 3 pc. bath & rec rm, garage, close to bus & schools. Pearly Dennis 224-2800.

* * *

Steeles-Leslie - First Time Offered
$35,000 down, one mtge for balance, 11¾%, 3 yrs. Det. 4 bdrm, large living & dining, finished bsmt, dble driveway. Paul Pister 224-2800.

* * *

Leslie & Van Horne - Pleasure To View $114,900
4 bdrm, 2 storey link, impressive foyer, fireplace, quiet area, flexible possession, close to all amenities. Sarah Rovet 224-2800.

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Bathurst-Steeles - Distress Sale!
2 storey detached, modern kitchen, appliances, fireplace, fenced yard, attached garage. Joe Salomon 224-2800.

* * *

Bathurst-Steeles - 4 Bedroom Townhome
Unique with finished basement, extra wide lot, 2 baths, quiet neighbourhood, close to park. Leon Kogan 224-2800.

* * *

Leslie-York Mills Asking $369,900
Large executive home, 4 bdrms, 4 baths, main floor family rm, den, laundry, finished bsmt. Mike Kamin 223-5100.

* * *

Wilmington-Sheppard - 1st Ad!
$168,900 completely updated sidesplit, main fl. family rm, rec. rm, double garage. Call Olga Verrall 224-2800.

* * *

Yonge-Steeles - Best Buy $69,900
Large 3 bdrm condo apt., 2 baths, excellent condition, full rec. facilities, corner unit, well maintained bldg. Leon Kogan 224-2800.

* * *

Bayview & John St. Reduced To $182,900
Backing onto greenbelt inground pool, large 4 bdrm home, huge family rm, finished bsmt, 3 baths. Stuart Farb 224-2800.

* * *

Bayview-Willowbrook $149,900
Ideal location, 4 bdrm luxury home, ultra kitchen & dinette, main floor family rm, wet bar, master ensuite, central air + more. Joe Salomon 224-2800.

* * *

Bathurst Manor $154,900 "Super Buy"
Oversized sidesplit, family room, rec. room, 2nd kitchen, double garage. Mr. Verrall 224-2800.

* * *

Bathurst-Steeles - Summer Possession
Sunny, bright 4 bdrm semi, main fl. powder rm, side entrance, enclosed garden & pool, asking $117,900. Sarah Rovet 224-2800.

* * *

Bathurst North $123,900 Your Choice
2 beautiful homes. 3 bdrm 2 storey, main fl. family rm, fireplace, rec. rm, sauna, 4 baths, double garage. Olga Verrall 224-2800.

* * *

Bathurst-Lawrence $118,900
3 bdrm bungalow, finished bsmt. apt., attached garage, appliances. Mary Fenyes 224-2800.

* * *

Bathurst-Steeles - Quiet Child-Safe Street
Stunning 4 bdrm, 2 storey, spiral staircase, skylight, white European kit., 4 pc. master ensuite, main fl. family rm, fireplace, many extras. Joe Salomon 224-2800.

* * *

Reduced To Sell! Great Location
2 storey, 4 large bdrms, eat-in kitchen, att. garage, central air, ravine lot, on cul-de-sac. Mike Kamin 223-5100.

* * *

Distress Sale! Exclusive Erica Avenue
Owner transferred, must sell. 3 bdrm ranch bungalow, bsmt. apt., lovely kitchen, 3 baths. Ann Roseman 224-2800.

EVERYTHING WE TOUCH TURNS TO SOLD

HOUSES FOR SALE

MISTER REAL ESTATE INC.

Bathurst & Steeles - Reduced For Quick Sale!
Like new, 2 storey det., dble. garage, finished bsmt, bar, sauna, 4 baths, central vac. $123,900. David Leranbaum 224-2800.

* * *

Bayview-Steeles $119,900
Sparkling 4 bdrm semi, bright large principal rms, extra large lot, move-in condition. Bev Burstein 223-5100.

* * *

Bayview & Steeles North - Desperate Sale
3,000 sq. ft. 2 storey 4 bdrm, finished bsmt, thousands on landscaping 60' x 180' lot. $174,900. No joke! David Leranbaum 224-2800.

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Bat[illegible]eles - Must Be Seen
Large 3 bdrm [illegible]galow OR large 4 bdrm, 2 storey completely [illegible]shed bsmt, fireplace. Mary Fenyes 224-2800.

* * *

Bathurst North Of Steeles From $239,900
New custom built 4-5 bdrms, 2 storey on 50 x 120' lots, luxury homes, prime area, family & den, marble fireplace, whirlpool, 4 baths, 2 fireplaces, up to 2,700 sq. ft., choose your own decor & style. Geina Davidson 224-2800.

* * *

Bayview North of John
Townhouse beauty, 3 bdrms, central air, 2 fireplaces, 3 walk-outs, original owners, loads of extras, 1 block to bus. Pearly Dennis 224-2800.

* * *

Bayview & Steeles On The Ravine
Ultra modern 3,200 sq. ft. home, 4 bdrms, 4 baths, 2 storey with dble circular stairs, cathedral ceilings & much more. Stuart Farb 224-2800.

* * *

65 Skymark Drive - 6th Floor South-East
2,200 sq. ft., upgraded 5 top line appliances, family rm + bar, walk-out to balcony. Esther Siskind 223-5100.

* * *

Don Mills-McNicoll - $109,900
3 bdrm beauty. Sunken living rm, fireplace, air cond., many extras. Pam Stern or Esther Siskind 223-5100.

* * *

Move In June - Finch-Leslie
Must Sell 4 bdrm semi, 3 appliances, finished bsmt, garage, close to TTC & plaza, $95,900. Pam Stern 224-2800.

* * *

Bayview & Steeles - Mintwood
Bright beautiful 5 level backsplit semi, 4 bdrms, finished family room, huge Hollywood kitchen, central air. Judy or Jenny 223-5100.

* * *

Bayview South Of Steeles
New & beautiful over 3,000 sq. ft. fab 2 storey 4 bdrm, den & family rm, marble, ceramics, gourmet kitchen. Judy or Jenny 223-5100.

* * *

Bayview South Of Steeles
NEW detached brick link 2 storey 3 bdrm family rm & fireplace, skylights, ceramics, 4 pc ensuite, dble garage. Judy or Jenny 223-5100.

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Jacksons Point - Vacation Special
Bungalow, 4 bdrms, 3 piece bath, includes furniture, appliances, near lake & shopping. Bill Silverstein 223-5100.

* * *

McGowan & Steeles - Great Starter
$102,900. 2 storey, 2 bdrms + family rm, fireplace, central air, ceramics, sensational. Judy Teperman 223-5100.

'EVERYTHING WE TOUCH TURNS TO SOLD'

Harvey Kalles
(416) 441-2888 REALTOR

LOWER VILLAGE 6 BDRM. $475,000
Perfect family home for discriminate buyer who understands value. Lovingly maintained, spacious, convenient. Beautiful oak, 3 fpl., large fam. rm., walk-out to patio-pool. Circ. drive, cent/air. Faygie Buchman 441-2888.

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***FOREST HILL GEM $250 000**
Superb decor, contemporary design! 3 bedrooms, 3½ baths, 2 storey dining room, skylights, main floor den, fabulous lower level. David Wagman 486-7796.

* * *

SANDRINGHAM AREA $179,000
Bright & cheery 2 storey, centre hall, main flr. fam. rm., 3 bdrms. on 2nd. Plush garden, inground pool. Excellent value! Eleanor Wagman 486-7796.

* * *

STRATHEARN ROAD — RAVINE LOT $359,000
Totally modern, spacious centre hall plan. Main family rm, 2pc, nanny qtr., loads of closets, walk-out to covered patio, 3 blk. to subway. Spotless, move-in condition. Irene Joseph 441-2888.

"REAL ESTATE PEOPLE HELPING PEOPLE"
Harvey Kalles MLS 441-2888

HOUSES FOR SALE

Harvey Kalles
(416) 441-2888 REALTOR

***ORIOLE PARKWAY — TOTAL RENOVATION**
$495,000 for this exceptional in-city unique home. Main floor has fabulous living room, with separate dining room overlooking tremendous family room which in turn walks out to secluded garden. Second floor has great master suite with his & hers retreats. 2 bedrooms and bath on third and totally finished lower level. Call Hilary Cohen or Elise Kalles 441-2888.

* * *

THE BRIDLE PATH — $649,000
Fabulous 5 + 1 bdrms., family rm., den, gourmet kitchen, 6 washrooms, excellent lower level, indoor pool, sauna. Everything you ever wanted. Call Marion Alberga or Elise Kalles 441-2888.

* * *

HIGH POINT — COUNTRY FRENCH — $1,390,000
A rare and distinguished residence, meticulously maintained. Enjoy the view of this fabulous property, enhanced with both tennis court and pool. Call Elise Kalles 441-2888.

* * *

FOREST HILL CONTEMPORARY — INDOOR POOL
$495,000. Designed and custom built with individual flair. This home features 5 bedrooms, family room, huge kitchen and a fabulous entertainment centre. Call Elise Kalles 441-2888.

* * *

RANCH BUNGALOW $149,000. BATHURST MANOR
4 bed. + bsmt. apt. Good size rooms, lovely gdn. 2 car parking, air cond. Close to synagogue, schools, shopping. Bea/Jack Estrin 441-2888.

* * *

MISTY CRESCENT — PAINSTAKINGLY DETAILED
$595,000. Five bedrooms, excellent principal rooms. Everything you desire: quality, workmanship, location, beautiful lot, large rooms. Elise Kalles 441-2888.

* * *

EXCEPTIONAL NEW HOME ON FIFESHIRE
$895,000. Grand size principal rooms, 2 storey living room, high ceilings thru-out main floor. 5 bdrms., 3rd floor loft. ½ acre lot. Elise Kalles or Leila Taylor 441-2888.

* * *

***MARKET SQUARE MUST BE SOLD! $149,000**
Well below current prices. Someone can buy this never have been lived in one bedroom with huge living and dining rooms, solarium, great kitchen. 5 appliances. Approx. 1,300 sq. ft. Hilary Cohen or Ron Baker 441-2888.

* * *

***OUTSTANDING CUSTOM EXECUTIVE HOMES**
Nearing completion in the Bayview York Mills area. In $600,000 price range. Ultimate luxury is now available for your personal finishes. Each offer over 4,000 sq. ft. with 5 bedrooms, Italian kitchen, library and familyroom on main. Marble hall. 3 car garages and much more. Hilary Cohen/Ron Baker 441-2888.

* * *

RIDGEGATE REDUCED TO $139,900
Outstanding "Carriage Home" at Steeles & Dufferin. 3 bdrms., 2½ baths, large dining room overlooking sunken living room with fireplace and walkout. Gourmet kitchen with breakfast area. Hilary Cohen/Ron Baker 441-2888.

* * *

SHELBORNE AVE. — A MUST SEE/MUST BUY!
$249,000. Lovely updated home. 3 bdrm. + den + fam. rm. Pool-size lot, 2 apts. in bsmt. Vendor has bought. Call L. Taylor or L. Soberano 441-2888.

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***LOWER VILLAGE TRADITIONAL CHARM**
$475,000 Beautifully renovated, quality built-ins. Main floor den plus powder room, 4-5 bedrooms, double garage. Deep garden. Eleanor Wagman.

* * *

FOREST HILL — STONE FACADE $339,000
Right price! Right locale! Right house! This spacious centre hall, eat-in kitchen, main floor family room, plus powder room, 4 bedrooms. David Wagman 486-7796.

* * *

LOWER VILLAGE GEORGIAN $449,000
Superb family home on choice street. 5 bdrm., spacious library with fireplace and built-ins. Oak stained floors, beautiful garden. David Wagman.

* * *

BAYVIEW/YORK MILLS RAVINE
$369,900. Custom contemporary 3 + 1 bdrms. Cathedral ceiling, stone front. Architecturally designed with an eye to perfection. A rare find. Call Simone Stern/Marion Alberga 441-2888.

* * *

***BATHURST & LAWRENCE - DALEMOUNT**
$369,900. Reduced over $60,000 Elegant 4 bedroom sidesplit, modern kitchen with walkout sunken living room, panelled den with walkout, finished lower level, beautifully maintained. R. Kalef, B. Barker 441-2888.

* * *

BLUEFOREST BEAUTY $299,900
Custom built 4 bdrm., sensational entrance, circular living rm., separate dining rm., panelled fam. rm., marble entrance, circular stairs, separate master bdrm. wing, central air, security system. Finished lower level with maid's room & bath. R. Kalef 441-2888.

"REAL ESTATE PEOPLE HELPING PEOPLE"
Harvey Kalles MLS 441-2888

HOUSES FOR SALE

ALAN UNGERMAN
REAL ESTATE LIMITED REALTOR

BATHURST-STEELES
Lg. size family home feat. sep. maid's qurtrs., full master ensuite, ceramics, skylight, loads of extras. $149,900. Evelyn Farber, 731-7111.

* * *

BATHURST-STEELES
Mn. flr. libr. + fam. rm., designer kitch., oversized master bdrm., 5 pc. ensuite. Loads of extras, southern exposure, $184,900. Maxine Povering, 731-7111.

* * *

BATHURST-STEELES
Just listed! 4 bdrm., mn. flr. fam. rm., full ensuite, greenhouse kitch., loads of extras. $133,000. Laurence Alexander, 731-7111.

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BATHURST NEAR "Y"
5 bdrm. sidesplit offers formal liv. & din., mn. flr. den. Huge kitch., fabulous fin. bsmnt., gracious home with mature garden. Maxine Roness, 731-7111.

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RIDGEGATE
2,400 sq. ft. carriage home feat. formal liv/din. rms., magnificent fam. rm. with fieldstone fireplace, loaded with extras, $144,900. Carole Lazer, 731-7111.

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BATHURST VILLAGE
Reduced to sell! Vendor has bought. Lovely 3 bdrm. sidesplit, sep. maid's qurtrs., lovely decor, excellent lot. Ted Waxman, 731-7111.

* * *

BATHURST-STEELES
Larger 4 bdrm., 45' lot, mn. flr. fam. & laundry rms., backs onto park. Reduced to $159,900. Laureen Unroth, 731-7111.

* * *

BATHURST-PATRICIA
Spacious 4 bdrm., side split facing park, walk to shopping, TTC & shuls, lg. lot, move-in cond., $149,900. Ted Waxman, 731-7111.

* * *

ONE OF A KIND
First ad. Completely updated 3 bdrm. bungalow, 2 car gar., 3 bths., spectacular custom kitch., rec. rm. & maid's qurtrs. Bathurst S. of Steeles. $149,900. Maxine Povering, 731-7111.

* * *

BATHURST-STEELES
Det. 3 bdrms., mn. flr. fam. rm., firepl., master ensuite, fin. bsmnt., $122,900. Jeff Grossman/Laurence Alexander, 731-7111.

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BATHURST/STEELES
3 bdrm., 4 bths., fin. bsmnt., mn. flr. fam. rm., hardwood flrs. $121,900. Laureen Unroth, 731-7111.

* * *

BATHURST-STEELES
1st ad. 3 bdrm., detached, lg. lot on quiet cres., tasteful decor, A-1 buy at $106,900. Jeff Grossman, 731-7111.

* * *

BATHURST/WILSON
Move-in cond., centre hall home, 4 bdrms., new kitch., wood trim throughout. $138,500. Ted Waxman 731-7111.

TAL-RAM
REAL ESTATE TO REALTOR

BAYVIEW PARADISE
Rustic Cape Cod with fieldstone facade, nestled on breathtaking, mature lot. Bright & airy for indoor & outdoor gracious lifestyles. A blend of formality incorporating the outdoors beauty year-round. Homes & Gardens delight facilitates gracious family enjoyment. 5 bdrms., fam. rm., huge kitchen. Ready to move in. Desirous prestige location. Asking $495,000. Celine Joel, 789-4325.

Classified Ads

HOUSES FOR SALE

Paul Slavens
Real Estate Ltd. Realtor

HERE IS YOUR NEXT HOME

A VERY PERSONAL LUXURY
Set on a pool-sized lot. Grand principal rms; 4 family size bdrms; main flr. library, laundry & powder rm. Call Judy Nathan, 483-4337.

* * *

CITY LIVING AT ITS BEST
$298,000. Decorator's own townhome. Fabulous master suite on 3rd. Family rm; fireplace, central air. Call Nancy Prussky, 483-4337.

* * *

TIMELESS ELEGANCE — STATELY LOWER VILLAGE
Gracious centre hall with large principal rms; 4 bdrms. on 2nd all with ens. baths + excellent 3rd flr. Call Linda Rose, 483-4337.

* * *

NEW YORK STYLE TOWNHOME
$279,000. 3 bdrms; 4 baths. Multi fireplaces, gourmet kitchen, St. Clair & Avenue Rd. Call Wilma Freedman, 483-4337.

* * *

NEW LISTING — A PERFECT BEGINNING
$209,000. Updated SOLD on Chiltern Hill. 3-4 bdrms. (master ens. custom white kitchen + brkfst. rm. Call Lani Alexandroff, 483-4337.

* * *

YONGE & LAWRENCE OUTSTANDING
Unique 3 storey. Spacious principal rms; high ceilings. Large green SOLD kitchen with w/o to cedar deck. Call Marlene Federman.

* * *

PARK-LIKE SETTING — INGROUND POOL
Now $359,000. Dalemount & Lawrence. 4-5 bdrms; fabulous kitchen, cathedral ceilings. Call Gert Kerbel, 483-4337.

* * *

THE BOTTOM LINE — $219,000
Large 3+ bdrm. bungalow. Heated inground pool, central air. Lovely lower level. Call Don Wagman, 483-4337.

* * *

AWARD WINNING "ROSEGARDEN MEWS"
$199,000. Stunning 3 bdrm. townhome. 3rd flr. master suite. Steps to Yonge shops & T.T.C. Call Lani Alexandroff, 483-4337.

* * *

LUXURY RESIDENCE — 1 ENTIRE FLOOR
$359,000. The ultimate condo. residence. 2 bdrms. + library. Superb finishings. 3 car parking. Call Nancy Prussky. 483-4337.

* * *

THE LONSDALE HOUSE — $156,900
Attractive 2 bdrm. suite. 2 baths. Rooftop pool, 24 hr. security. Village shops & T.T.C. Call Elaine Goldenberg.

* * *

LOVE AT 1ST SIGHT — LOWER VILLAGE
$329,000. Recently renovated stone Tudor. Ideal for single parent or small family. Main flr. library & powder rm. Central air. Call Harold Hillman.

* * *

LOWER VILLAGE - 5 BEDROOMS
$479,000. Impressive SOLD Tudor with loads of character. Leaded windows, library, central air. Call Elaine Goldenberg, 483-4337.

* * *

BAYVIEW & FIFESHIRE — $585,000
Impressive 2 storey on breathtaking ½ acre lot. Inground pool, 4 baths, 5 bdrms. Library & dream kitchen. Call Don Wagman, 483-4337.

* * *

ITS VALUE MERITS A STANDING OVATION
$199,000 3 storey renovation. Allenby School 5 bdrm. Super master retreat with private cedar deck. Call Gary Mitchell, 483-4337.

* * *

VILLAGE TUDOR — $245,000
A perfect blend. All the Tudor trim, rich wood panelling & leaded windows, south exposure + deep lot. Call Syma Solomon, 483-4337.

* * *

SPADINA & ST. CLAIR — $182,500
2 bdrm. suite with fireplace. 5 appliances, overlooks park. Available now. Call Betty Cohen, 483-4337.

* * *

BATHURST & PATRICIA
Desirable 2 storey townhome. 3 bdrms. (master ensuite). Family rm. Private drive & garage. Call Shirley Sugar, 483-4337.

* * *

YONGE & STEELES
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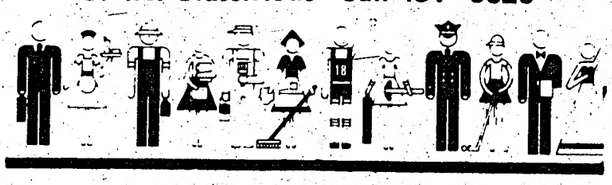

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UNVEILING

The unveiling of a monument to the beloved memory of the late **Sarah Witkin** will take place on Sunday, March 11, 11:30 a.m. at Bathurst-Lawn cemetery, Linitzer Section. Relatives and friends are invited to attend.

OBITUARIES

Szpindel, Shaindel - on Tuesday, February 21, 1984 in Tel Aviv, Israel.

OBITUARIES

Max Browne on Feb. 22, 1984, late of 4383 Bathurst, #805, Downsview.
Israel Disenhouse on Feb. 17, 1984, late of Baycrest, Toronto.
Toby Freedman on Feb. 20, 1984, late of 29 Charleswood Dr., Downsview.
Jack Friedman on Feb. 20, 1984, late of 2 Abraham Ave., Thornhill.
Hania Halpern on Feb. 18, 1984, late of 395 Edward Charles, Montreal.
Martin Hirsekorn on Feb. 19, 1984, late of 6250 Bathurst St., #409, Toronto.
Rebecca Jacobs on Feb. 20, 1984, late of Lincoln Place, Toronto.
Samuel Land on Feb. 22, 1984, late of 30 Cosmic Dr., Don Mills.
Percy Levy on Feb. 20, 1984, late of 569 Sheppard Ave. W., #603, Downsview.
LeRoy Lewis on Feb. 20, 1984, late of 56 Palm Dr., Downsview.
Harry Solish on Feb. 22, 1984, late of 120 Shelborne Ave., #1511, Toronto.
Yetta Spitzberg on Feb. 21, 1984, late of 78 Sussex Ave., Toronto.
Jacob Stren on Feb. 17, 1984, late of 10 Avoca, #1704, Toronto.
Irene Weiss on Feb. 20, 1984, late of 183 Richard Clark Dr., Downsview.

BENJAMIN'S PARK MEMORIAL CHAPEL

"We want this to be a super event"

Star to perform at Waxman dinner

TORONTO —

Carol Connors, Hollywood singer and composer of song hits for the Rocky movies, will fly to Toronto May 6 to perform at the testimonial dinner honoring Sara and Al Waxman at the Royal York Hotel.

The dinner will culminate the current campaign to raise funds to establish the Sara and Al Waxman Centre for Maternal and Fetal Medicine at Jerusalem's Shaare Zedek Medical Center.

More than 1,000 guests are expected to attend the $500-a-person dinner.

Carol Connors

Entertainment will also be provided by Toronto singers Andrew and Donna Best, a brother and sister duo, and Kathy Michael McGlynn.

The Bests are currently appearing in the musical extravaganza Risque in Montreal's Caf' Conc supper club. McGlynn has been called "a young Streisand" by others in the musical entertainment field.

"We are waiting to hear from a number of other Canadian and American stars about their availability for the dinner," said Eddie Greenspan, dinner chairman. "We want this to be a super event."

The new facility is being developed at Shaare Zedek to treat women with high-risk pregnancies, and will train professionals in the new science of fetology, the care of the unborn. It will augment the services of Shaare Zedek's renowned Neonatology Department.

This will be the only comprehensive unit of its kind in greater Jerusalem. Its necessity has been borne out by the fact that in January alone, 431 babies were born at Shaare Zedek, several of whom required special care because of birth defects.

"The ability to make diagnoses of problems before birth allows us to monitor the pregnancy and deliver immediate care, including surgery, to the infant in the neonatal period," stated Dr. Arthur Eidelman, chief of the Neonatology Department at Shaare Zedek. "Without this fetal medical project, these infants would be undiagnosed for many months."

For information on this new project, call the Canadian Shaare Zedek Hospital Foundation (416) 781-3584.

THANKS FOR HELP

Joseph Tanenbaum, philanthropist and president of Runnymede Development Corp. receives a plaque as an expression of B'nai B'rith Foundation's sincere thanks and appreciation for his generous support. With Tanenbaum are don Jubas, right, president of BB Canada and executive vice-president Frank Dimant.

Refreshing vacation

By CAROLYN BLACKMAN

TORONTO —

If you have three spare weeks this year, and are looking for a worthwhile way to spend them, it is time you thought about volunteering for Israel.

It would not be a carefree, fun-loving type of vacation, but it is certain to refresh your mind, body and soul.

Sponsored by Volunteers for Israel in New York, in response to Israel's continuing need for manpower, volunteers from age 18 to 65 fly to Israel and perform civilian work on military bases throughout the country.

Each volunteer allows a beleaguered Israeli reservist to return home to his job and his family.

Sarah Levy, a 20-year-old Toronto student, who volunteered for Israel last summer, says that "it was the most fantastic experience of my life."

She said that while working there she was able to "live and breathe Israel."

Volunteers for Israel, which runs throughout the year costs about $500, provides volunteers with work clothes, boots, and three kosher meals a day. Volunteers live right on the army base.

Levy says that there is no other way she can think of that one can go to Israel for such a short period of time and "really donate something to the country."

"It was phenomenal. We lived right with the soldiers and we really experienced what they go through day after day," she said.

Levy, whose job it was to clean oil cans stresses, however, that one "has to know exactly what they are getting into before they go."

"It is hard work. We worked eight hours a day, six days a week." she said.

Levy says that volunteers for Israel does not paint a pretty picture for anyone asking about the program.

"You might have to sleep in sleeping bags, and husbands and wives are not guaranteed rooms together."

If someone does not stay for the full term of the program they do not receive the return portion of their plane ticket.

For information on how to Volunteer for Israel write Volunteers for Israel, 40 Worth Street, Suite 710, New York, N.Y., 10013. Although there is no Toronto office, some questions can be answered by calling 960-2100.

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SUPPLEMENT TO THE CANADIAN JEWISH NEWS, THURSDAY, MARCH 8, 1984

Viewpoints

THE CANADIAN JEWISH MONTHLY | VOLUME XII, NUMBER 9 - FEB.-MARCH, 1984

An Interview with Victor Goldbloom

By MARVIN HERSHORN

Dr. Victor Goldbloom served for 17 years as a Liberal MNA in the Quebec National Assembly. He was the first Jew in the history of Quebec to serve as a Cabinet Minister. In 1979, he resigned to accept the position of President of the Canadian Council of Christians and Jews.

HERSHORN: After world-wide publicity as the Quebec Minister responsible for overseeing the completion of the 1976 Olympic facilites in Montreal, you left the centre-stage of political life and moved to the non-controversial position of President of the Canadian Council of Christians and Jews. Can you discuss this transition?

GOLDBLOOM: I left politics three years after the Olympics and three years after the Parti Quebecois came to power. I therefore stayed with the Liberal Party in opposition during this period. I had been in opposition for four years before the Liberal Party came to power in 1970. I was accustomed to that role in public life. People regard the shift from a political role in the legislature to a much more discreet and non-political role in inter-religious dialogue as a major change; actually it's been less of a contrast than I might have anticipated. It has offered many similar opportunities to work with people, to respond to their concerns about the nature of society and the kind of life that they live in that society. It has offered many opportunities to speak, which after all is a major part of the political process. The work itself is extremely rewarding.

HERSHORN: Can you be specific about the type of concerns you have dealt with in this role?

GOLDBLOOM: It's been more a question of opportunities than of concerns. The concerns are there, obviously. Every time there is a manifestation of anti-semitism — and those have been a little more numerous in recent years, certainly a little more conspicuous — the anxiety makes itself felt. But our work is on the other side of the coin. It's the constructive educational work. Because after all, once somebody has said something that's unpleasant about another group in society, people will react and say that this is unacceptable in a society like ours. But after you've made that statement that it's unacceptable and you've had that influence on the attitudes of society — you hope you have said to people that the kind of person who expresses negative feelings towards another person or another group just because of a difference of identity, of religion or language or colour or whatever — that kind of person is not a respectable person in Canadian society. Since little episodes will continue to happen and since each year brings a new set of children into school and a new set of adolescents out of school, into the work place, there has to be a continuing educational process where these values are inherently a part of how we teach young people about society. That's the work I've been involved in for these last four years. That part of it has been extremely rewarding for a whole lot of reasons.

They go back primarily in this present era to the second Vatican Council and to the statement made by the Pope at that time with respect to attitudes of Catholics towards Jewish people. There has resulted from that a tremendous stimulation of scholarship which is re-evaluating all those things way back in history on which attitudes were based, which gave rise to anti-Semitism and discrimination and persecution. All of this is in the process of changing. It's changing more rapidly and more profoundly than most people think and that's the main reason why there's been so much excitement for me in this particular career.

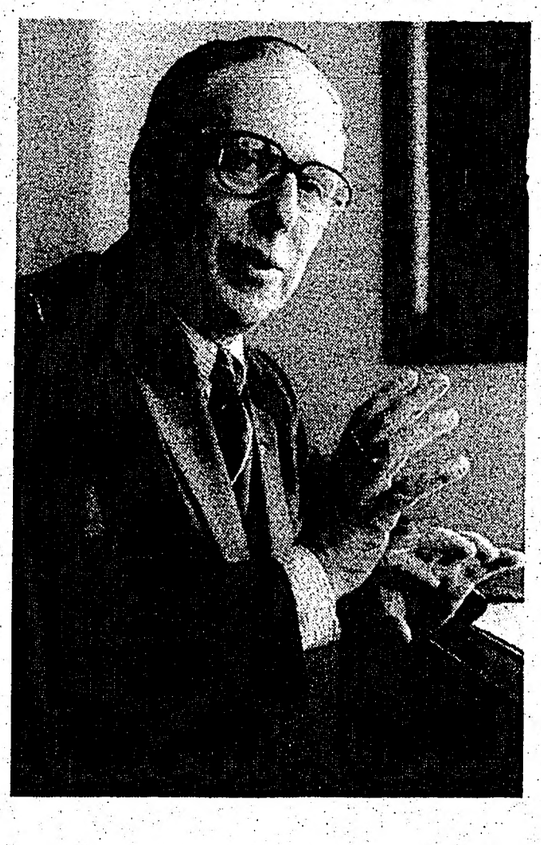
THE KEEGSTRA CASE

HERSHORN: If what you are suggesting is true, how can an individual like Mr. Keegstra get away with teaching a distortion of history for so long without any community intervention?

GOLDBLOOM: I don't know how anyone can answer that. It happened and it's mystified everybody. The inspection system in the schools, the attitudes of the parents . . . one can say that it happened in a small town and that the community may have been fairly close knit. It may not have reacted for a whole lot of internal reasons. The significant thing to me, after being amazed like everybody else about the duration of Keegstra's teaching, is twofold — one, that the response when it came began to be a very constructive one, that it went beyond the question of denouncing Keegstra and saying this is unacceptable. We, the Canadian Council of Christians and Jews, wrote to Premier Peter Lougheed and offered our services to develop a curriculum in the Alberta schools that will respect the truth of history and avoid the negative, antagonistic attitudes that Keegstra was articulating. We have already done this in other parts of Canada. The other thing that has cheered me is that the people of Eckville, Alberta rose up in their fundamental decency and threw Mr. Keegstra out. (Out of the office of Mayor of Eckville.)

HERSHORN: You must admit, however, that the response to Keegstra's teachings, once made public, was hesitant and tentative as opposed to being immediate.

GOLDBLOOM: If you measure the responce in terms of days, there may have been a bit of hesitation. It took a few days for the Jewish communities of Alberta to mobilize themselves, but they did, and they required a meeting with Premier Lougheed. It took a few days for Premier Lougheed to respond. Although it came out later in an article which I read in the Canadian Jewish News, that in point of fact when Premier Lougheed who was outside the Province of Alberta at the time was informed of a statement by a member of his party, a Mr. Stiles, in support of Keegstra, he got on the long-distance phone and spoke to Stiles and dictated to Stiles the apology which he was to give. I gather that Mr. Stiles, although he probably respected the words, added an overtone of still believing what he had said originally. But a few days later Mr. Lougheed issued a statement which I thought was a solid one. He then created a commission which has been working quite actively and with which we have been in contact. This came up at a time when we were just in the process of changing our regional director in Calgary and our new regional director has become very actively involved in relationships with the commission.



HERSHORN: Has the Canadian Council of Christians and Jews perceived a hardening of positions in terms of anti-Semitic incidents, especially during these hard economic times?

GOLDBLOOM: I think that it is true that hard economic times do cause people to look resentfully at other people who they perceive to have been more successful or more favoured than themselves. I think that we have to be careful about our analysis of the statistics of anti-semitic episodes. I think that it is very clear that the inhibitions that caused people to feel that it was not acceptable to express themselves in those terms have been lessened. There is no question in my mind but that people feel freer to speak out in matters of this kind. Does this in fact represent an increase in the numbers of Canadians who harbor this kind of feeling — antisemitic feelings or feelings against visible minorities or whatever? That is less certain. I think that probably the overall numbers are very much the same but society has in some degree become more tolerant of the expression of these things, and we have to work ourselves

back to a situation in which people are convinced that it is not a decent thing to express this sort of thing. If they are not expressing it publicly, then the chain reaction, which goes from generation to generation, from family to family, becomes reversed. That's the essential work that is necessary to be carried on with great patience over the long haul.

HERSHORN: Is it your perception that there is a co-relationship between the events in the Middle East, such as the massacres that occurred at Sabra and Shatilla, and the rise of anti-semitism in North America?

GOLDBLOOM: With the increase of expressions of anti-semitism — yes, absolutely. We have conducted discussions with people of fundamental decency but of perhaps less than complete knowledge of the factual situations in the Middle East and have been very gratified in doing that. I had a lot of concern in the period immediately following the entry of Israel into Lebanon and then subsequently of course, the unhappy events of Sabra and Shatilla. In parenthesis, I saw a letter to the New York Times a few months ago which commented on the results of the investigation of the events of Sabra and Shatilla. It pointed out that they had received very little publicity, that they showed that these widespread statements about how women and children were victims of what was done were not borne out by the facts, that the numbers of children particularly, were very small by comparison with the overall numbers, and that the investigation showed that among the victims were people of all

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Viewpoints

Editor's Notebook

It is not generally recognized that interfaith dialogue in Canada has been an ongoing process, organized and encouraged by the "National Tripartite Liaison Committee," for well over a decade.

We lead off this issue with an analysis of the effect of this educational activity on both Jews and Christians in Canadian life, offered by two men who have been deeply involved in this process of Dialogue. The first is a wide-ranging interview with Dr. Victor Goldbloom, President of the Canadian Council of Christians and Jews, conducted by Marvin Hershorn of Montreal. The second is by Rabbi Howard Joseph, spiritual head of the Spanish and Portuguese Synagogue in Montreal.

Next, Pierre Anctil, continues the theme of 'mutual discovery,' this time between the Francophone community in Quebec and the largely Anglophone Jewish community in Montreal. He shares with us the results of a piece of research he conducted on how Quebec Jewry reacted to the advent of power of the separatist Parti Quebecois in 1976 as reflected in the pages of the Canadian Jewish News. The research shows clearly that the Quebec Jewish community is gradually adjusting to the stress of this wrenching change that occurred in their society. After an initial period of uncertainty and even fear in some quarters, Quebec Jewry has settled down and is now engaging in, what Anctil sees as, an 'exercise in mutual discovery.'

Miriam Packer, a Montreal writer and playwright, makes her second appearance in these pages with a sensitive and touching portrayal of the vulnerability of elderly women living alone in our society, and the ease with which fundamental human rights can be overborne by persons who are not necessarily evil, but merely self-centred and self-important.

Robert Brym, of Toronto, has prepared, at our request, a skilful dissection of the thesis advanced by Irving Kristol, well-known neo-Conservative spokesman: that traditional Judaism, properly understood, would wean Jews away from (in Kristol's view) their mistaken identification with the meliorist philosophy of liberalism and socialism to which they have given their allegiance for the past two centuries. Brym disagrees almost totally with both Kristol's explicit and implicit assumptions as to the true character of Traditional Judaism.

* * *

Our sincere apologies are offered to Rabbi Chaim Nussbaum for the inadvertent misplacing of several paragraphs in his story "Alf". These paragraphs are reprinted to the right — this time, we hope, in the correct order. Rabbi Nussbaum also advises that he is a 'former' teacher at York University, presently retired.

An Interview with Victor Goldbloom

[Cont'd. from page 1]

kinds of nationalities — from Algeria, Iran, from all over the place — and one wondered what those people were doing in camps that were supposedly for refugees from that part of the country and for Palestinians. Leaving that aside, we were very concerned that people would take a negative attitude towards dialogue, that on the Christian side, people would say it's become too sensitive, we can't talk about this type of thing.

HERSHORN: Did they indeed talk?

GOLDBLOOM: Yes. Let me come to that in a second. On the Jewish side, they would say that organizations like the Canadian Council of Christians and Jews have been in existence for years, specifically, since 1947. Hence something happens in the Middle East and all of a sudden there is an outburst of anti-Semitic expressions within Canada. So, what's the point? But we didn't have that among those people who had been involved in a process of dialogue for any length of time. They, on both sides, expressed the wish to be able to sit down, and on the foundation of trust and respect already built, to talk about these things and to understand the emotions and the anguish of the other person, and of course, to talk about the fact that those who actually carried the tragic deeds in Sabra and

Shatilla were not Israelis, were not Jews, that they were Christians. What was the response of the Christian conscience to those events and to the responsibility for them? So, we have been talking about this, and talking about it not only within our own structures, but for instance, during the assembly of the world Council of Churches which took place this past summer in Vancouver. This issue came up and I must say that I was pleased by the responses that I heard from Christian clergy than I had expected to be. I felt that even though the World Council of Churches came out of it with a negative statement about the Middle East and about Israel's role in the Middle East, it was not by any means entirely negative experience, as far as Christian-Jewish relations and Christian attitudes towards Jews were concerned.

INTERFAITH DIALOGUE IN CANADA

HERSHORN: Has the Canadian Council of Christians and Jews done anything to combat the notion that 'Zionism is racism'?

GOLDBLOOM: Yes, that's part of what we talk about. I had a very substantial meeting with seventeen leaders of the Anglican clergy in Toronto not long ago. The 'Zionism is racism' notion was one of the things we talked about. Some of the people present had already been involved in dialogue. Others had not. This was their first contact with this issue. I should mention something that isn't widely known. Canada is, to our knowledge, the only country in which, at the national level, there is a liaison committee. It is called, "The National Tripartite Liaison Committee" — tripartite even though it has four members.

HERSHORN: What is the composition of this committee?

GOLDBLOOM: It has as members the Canadian Conference of Catholic Bishops, the Canadian Council of Churches, the Canadian Jewish Congress represented by its Religious Affairs Department, and as associate member, the Canadian Council of Christians and Jews. It holds an annual conference which dealt with bio-ethical issues particularly and was extremely successful. What is happening in dialogue is that one starts out learning about the other — its religion, its preoccupations, etc. As trust and respect build, one gets into discussions that concern all of society, and how can we from our different religious points of view share in building a sense of responsibility and ethics and a pattern of proper response to these challenges.

HERSHORN: If we might return to the original question, has there been a position taken by the Canadian Council of Christians and Jews on the notion of 'Zionism is racism'? Was there a formal statement by the organization that you head?

GOLDBLOOM: The Canadian Council of Christians and Jews (CCCJ) is not a body that makes formal statements. It does its educational work on the basis of sitting down with people and talking with them, and that statement therefore is made all the time. It's inherent in what we talk about. It's not an organization which has a tradition of coming out and making statements. We participated not long ago in a statement which was made by the Catholic Church, the United Church, the Anglican Church, the Canadian Jewish Congress, the Canadian Human Rights Foundation, Alliance Quebec, Franco-Ontarians. The CCCJ was asked to coordinate this undertaking and I was asked to be the spokesperson. It was a statement which said simply, "In anticipation of the referendum which took place in Winnipeg on the rights of Francophones, it is not proper to hold a referendum to decide minority rights." The results of the referendum are there to prove that there was an accurate statement. That was fairly rare for us to be involved in making a public statement. Somehow we feel (I say we, in the sense of the thirty-six year history of the organization, I've been there for four of those thirty-six years, the Board over the years has adopted policy), and the Board has felt in terms of policy that people who can be brought to a dialogue table will come more readily if there is no publicity involved, if they are not discussing on a public platform — if there is not a statement which is going to be issued afterwards which will commit them to a formal position. It therefore doesn't seem to serve the purposes for which the organization was founded to be making public statements, but we use this kind of position as an educational tool in dealing with people and I must say although it's inconspicuous it has been increasingly successful over the years.

HERSHORN: In the process of dialoguing with non-Jews, the question of the Jewish spiritual linkage with the State of Israel is constantly raised.. If you were to describe your personal spiritual linkage with the State of Israel, would that description involve defining yourself as a Zionist?

GOLDBLOOM: I don't know today what a Zionist is because it means so many things to so many people. If one interprets it in the sense of the person whose sole focus is the State of Israel and whose sole objective is to make his or her life in Israel; that is not the pattern of life that I have followed here in Canada. I have been very much involved in the Jewish community particularly in these last twenty years or so — the years that I have been in public life in one way or another. That was less possible when I was a Minister than when I was in Opposition, and of course, presently I am very actively involved in the Jewish community in a fairly discreet way. I'm not a spokesperson for the Jewish community. I chair the Jewish public establishments coordinating committee and carry on a good deal of government relations

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We spoke for a long time. But I am not tired. And tomorrow we will speak some more. Creator of life, the King who loves life, please give Alf a chance at it. Please. I am not about to bargain. No. And I am not above a good loud beg.

3/10/43

Alf died this morning. Reg woke me to tell me and, without any thought that I remember, I cried. Tears were leaning heavy against a stopdoor — this news just pushed them through. I have shame and I have disappointment. Why didn't I do more? Why wasn't I sent earlier? Why did he have to die so soon? Why so soon? Alf woke up early this morning to go to latrine. He took a wrong step. He fell. And he died. The impossible bureaucratic machine that didn't allow Alf to call for help because (alas) he had no dysentery.

Alf was outside already on a stretcher his body partly wrapped in his groundsheet. The sun was up, hanging round and happy, keeping everything warm. I resented its intrusion. It should be black and cold today. I told the sun.

I tried to move the stretcher into shade, marching out my own lugubrious protest, but I had not strength and some small sane voice inside me said: Stop it, let things be.

Max, an Australian lawyer believing to be still rational in a caricature society delivered to imminent death, tries to persuade me against the idea of organizing a public service for Alf. He reasons that, with mortality lying around here like dust, it isn't wise to spotlight one particular passing. Besides, do we want the men to consider death too momentous. Do we? Let's keep things the way they are — we sleep here we eat here. Sometimes we get a pass-out and most of the times we die. Four men carry the dead and bury the dead. At the end the fearsome Jew in him emerges.

And if life is to be upheld — also death cannot be booed and kicked when it strikes. Each death must prove life's dignity and priority. Each corpse treated as another defeat in the incessant struggle against ravaging death. We patients must be encouraged to fight to stay alive. Death is not accepted without protest, without prayers. Life has not resigned — not even in this camp of the dying. And death, of any one of us, cannot destroy each individual's dignity or cause us to ignore the struggle that certainly has occurred — we must fight and we must recognize the valour of the fighter — even if the battle is lost, and there may not have been a fighter and no battle. How difficult it all is — and there are always people making it more difficult, complicated. Forget it, scratch out the brave rhetoric — I cannot ignore Alf's own words: "Now, you're here, I'll have a proper Jewish funeral. And you'll recite the prayers", he said. To me.

Ten of us, a complete minyan, lined up on both sides of the stretcher. I hadn't had time (or mind) to prepare the service or the eulogy. Using Alf's siddur, I chanted the text — to a melancholy tune. The internalized wandering melody that I had learned in the Lithuanian Yeshiva (long time ago before death). There was silence, like a blanket, like soft black velvet, over all of us. People passing at the other end of the ward stopped to listen to the service. Not the Hebrew text or the strange melody drew their attention — in this camp it was the ceremony itself. The irony: in a prisoner-of-war camp, death and dying everywhere — people standing, waiting, to watch a funeral, with actual interest. See the parade. Dressed in sorrow.

Viewpoints

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STATEMENT OF PURPOSE

Viewpoints aims to provide a national vehicle for the independent expression of opinion on matters of interest to the Canadian Jewish community. As our name indicates, we are open to all viewpoints in Canadian Jewish life. We welcome articles, fiction and poetry of quality.

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Viewpoints

An Interview with Victor Goldbloom

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in that regard.

HERSHORN: Can we get back to the description of your spiritual linkage to the State of Israel in relationship to the notion of Zionism?

GOLDBLOOM: I am a committed Jew who is very concerned about the State of Israel and very supportive of it. I was responsible for the twinning of various Quebec municipalities with municipalities in Israel. I have maintained a regular communication with the Israeli authorities here — both in Montreal and in Ottawa for whatever constructive contribution I can make to the improvement of relationships specifically between Israel and Israelis on the one hand, and Canada and Canadians on the other.

HERSHORN: Your position therefore is that the action of Zionism has many shades and meanings and in light of the work you've done, this is your relationship to the term.

GOLDBLOOM: This is my relationship to the term and I consider it a positive relationship to the term and not a negative one.

ANGLOPHONE JEWS LEAVING QUEBEC

HERSHORN: The leadership of the Jewish community in Quebec is deeply concerned about the outflow of Jews in general and Jewish youth in particular from the Province.

GOLDBLOOM: The loss is appreciable and it is of concern. It has to be for a number of reasons. (INTERVIEWER'S NOTE: The figures Dr. Goldbloom cites are 115,000 Jewish population in 1971 to 102,000 in 1981.) One of them is that the Jewish community in this decade was an older community on the average than other parts of the total Quebec community. This was largely because the Jewish community has traditionally grown by immigration, specifically by an inflow of adults and not only by the birth of children. The outflow of this last decade and particularly of these last seven years has been among younger people who are more mobile, and who even in the most favourable economic times might be inclined to try their fortune in Toronto, etc. Therefore there has been an accelerated aging of the population, and that means that there is more community responsibility for looking after people who have passed the income-producing, self-sustaining period of their lives. There are fewer people to do that. If younger people are leaving, then the future is of increasing concern as time goes on. I think that we have to say that the major portion of the outflow has already taken place.

HERSHORN: Is it your impression that the outflow has stabilized at this stage?

GOLDBLOOM: It has not quite stabilized but I think it has slowed down. That is certainly our impression. That's an empirical impression. I don't have figures to prove it. With regard to the English-speaking or non-French-speaking community in total, there was a significant exodus of people who felt uncomfortable with linguistic restrictions, with the notion of nationalism, and with regard to the possibility of their making a go of it even if they weren't French. This is what many people have said to me. "Even if I became fluent in French, I would not be accepted because I'm not of the majority origin." I don't think that is true. I think that it is undoubtedly true in some individual cases. When one doesn't get either an opportunity or a job, then one gives various reasons for that which may ignore one's own inadequacies. That's a possibility. But I think that there are increasingly young people — Jewish and non-Jewish in the English-speaking community — who are seeing their future here, and who are seeing it here as English-speaking, bilingual, active parts of Quebec society and that this is becoming a true thing, not a hypothetical one, not a future one — a real one today.

HERSHORN: Would you cite such individuals as Eric Maldoff and Michael Goldbloom as examples?

GOLDBLOOM: You're asking me a question which is inherently a delicate one. The answer is yes. I think that Alliance Quebec has created a different context for English-speaking people in this province. It has given English-speaking people a voice of reason and of persuasiveness which has earned a very considerable respect in the French-speaking community. When I say the French-speaking community, I'm not talking about the Parti Quebecois. I think that the Parti Quebecois is still trying to maintain the narrowness of its vision of Quebec and that the media, the editorialists, the population in general — and it has been proven by public opinion polls repeatedly in the last year or two — the population is much more generous, much more positively inclined; this is where young English-speaking people are able to work, establish relationships and to really become a part of this society and not feel that their opportunities will be lesser, and that they have to look to some other part of this continent to have a future.

HERSHORN: On October 30, 1978 in an address to the Hadassah WIZO organization, Claude Ryan praised Herbert Marx and Victor Goldbloom as "two prominent Quebec Jews who have integrated into the French milieu." Can you discuss your prescription for Quebec Jews to integrate into the French milieu without assimilation?

INTEGRATION WITHOUT ASSIMILATION

GOLDBLOOM: I'm glad that you added that because there is a significance between integrating in the sense of being able to play an equivalent or equal role, and integrating in the sense of losing one's identity and becoming part of something else in society. During the approximately fourteen years that I was in public life I was particularly insistent on my identity being understood by other people. For many of the people that I encountered, their contacts with Jews and English-speaking people had been rather limited, and it was a mutual expansion of horizons to enter into that kind of relationship. I don't know that there is a single prescription that would be appropriate for

everyone. But clearly, Quebec has made up its mind that it is going to live primarily in French. Some people — those in the more extreme group, those who are speaking in the name of the Parti Quebecois — are inclined to say exclusively in French. I don't think that that is possible. I don't think that any objective person would really think that possible. I think that the preservation of a tradition is something which requires energy, determination and persistence, and that this is evident in the French-speaking community in its broadest sense. But realism also says North America has to be our oyster, and if we want it to be our oyster, it has to be by virtue of our ability to speak English. I think also that what is happening is something that was predicted by some people, a little more far-seeing than others in the French-speaking community of Quebec, they have perceived in what the Parti Quebecois has been trying to do a substantial step towards unilingualism — a real danger to the future of the French-speaking people of Quebec — that what would happen would be that English-speaking people would become bilingual and French-speaking people would not, and that the opportunities would continue to be predominantly on the English-speaking side. I don't see that happening. The head office of the organization that I head is in Toronto, and I have stubbornly and by virtue of an emotional commitment, refused to move to Toronto, so I'm on the plane back and forth quite regularly. I am impressed by the number of relatively young French-speaking Quebec business people and professionals and academics, who are going back and forth on those planes and have as far as I can conceive, no hang-ups about speaking English in Toronto, French in Montreal, English anywhere else, and English with English-speaking people in this province as well. There is a beginning of a return to that historic courtesy which is made possible by the fact that there are more and more English-speaking people who are able to speak French to French-speaking people. This courtesy is being expressed in the opposite direction as well.

HERSHORN: How would you respond to the fear expressed by a fluently bilingual, bicultural Anglophone who argues that he will never be accepted by the majority in this province?

GOLDBLOOM: I don't think that that person has even tried, and I don't think that it's right to have made that assumption without even trying. When one hears about somebody not getting a job, one says to oneself, "I'm not going to get a job either." When somebody does get a job, one tends not to hear about it because it isn't a subject of complaint and it doesn't receive attention in the media. I think that it's a defeatist attitude towards the future of the English-speaking community and of the Jewish community in this province. We have to have more courage than that — more courage in our future. I don't think that people are going to find it much easier anywhere else. I think that there is a challenge here which involves a responsibility for a Jewish community which has historic roots, extraordinary vitality and generosity which needs to be able to maintain its vitality, generosity and its presence. If I am working all across Canada but still living here inspite of whatever difficulties there may be, it is because of that sense of commitment and I want to communicate it to as many people as I can.

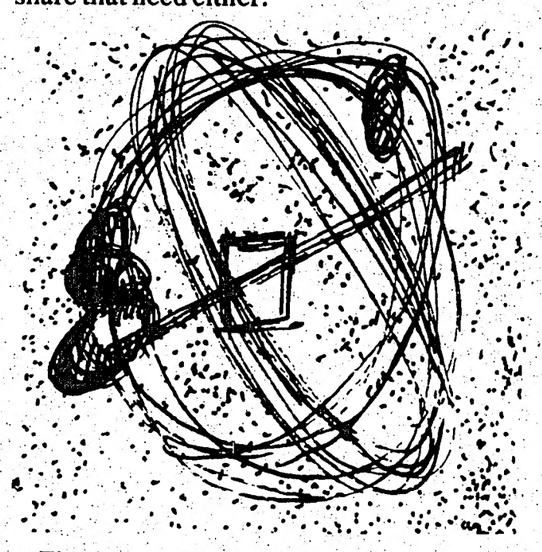
Jewish-Christian Dialogue: A Jewish View

By RABBI H. JOSEPH

The essay by Father Mooney: A Christian View of Israel (which appeared in the Oct./Nov. issue of Viewpoints), is heartening evidence that a process of Jewish-Christian Dialogue is replacing the era of disputation and polemics between the two religions that has endured for too long. The Catholic church, as the article eloquently demonstrates, is re-examining its traditional theological attitude towards Judaism, and its actual behaviour toward Jews, in a spirit of humility and contrition. For Jews to witness this bold rethinking by Christian leaders is inspiring; for us to interfere in the process would be presumptuous.

We can, however, play a positive role in this remarkable phenomenon, which, starting with Vatican II, has the potential for developing into a major turning point in Jewish-Christian relations, of incalculable benefit to both religions, and even to all mankind. Admittedly, there is a great diversity of opinion on this matter. There are many Jews who are uncomfortable with it; they remember their lives in Europe, when the sound of church bells brought fear, for it often preceded hostility and violence; they are suspicious of Christian motives in the dialogical situation-viewing it as another attempt to convert us away from our faith.

In the religious Jewish community, there are those who view Jewish-Christian dialogue as peripheral or non-essential. They understand Christian interest, for it is akin to the child trying to understand itself in terms of the parent. But they ask, does the parent have a need as well to understand himself vis-a-vis the child? The Christian is seen as needing the Jew for his own self-definition, for his own authenticity, but does the Jew have a similar need at all? And if Christian interest is part of an attempt to atone for the sins of the past against the Jewish People, then surely, they argue, the Jew does not share that need either.



These fears and doubts are not groundless. I recall my first experience with Jewish-Christian dialogue which took place fifteen years ago. I then served a congregation in Schenectady, N.Y., and the local clergy association sponsored a complete day of dialogue in nearby Albany. Professor A. Roy Eckardt was the inspiring guest speaker for the day. For many of those in attendance at their first dialogue experience, the day's events unfolded in an uplifting manner. So successful was the day that even the remarks of an elderly priest could not dissuade us from further interest. This kindly old gentleman, imbued with a grand sense of tradition, rose to exclaim about the success of the event. He then went on to wonder aloud: but when are the Jews going to convert?

POSITIVE ASPECTS OF DIALOGUE

Since that time I have engaged in numerous events that have confirmed my initial enthusiasm. Whether in local meetings of the Jewish-Christian Dialogue Committee of Montreal or national conferences and seminars, they have added to my personal knowledge as well as commitment to this process. I have experienced fellowship and genuine sympathy; I have witnessed painful re-thinking and discovery. These precious moments have encouraged me to continue to place Jewish-Christian dialogue as a priority item on my own agenda, while recognizing that not all Jews share this commitment or interest. The question should be raised as to what priority should a busy and often overloaded community give to Jewish-Christian dialogue? An even more essential question is what effect this dialogical process should have upon Jewish ideas and teachings.

Jewish proponents of Jewish-Christian Dialogue believe that we can improve our self-understanding through the process. After all, many silly things have been said by Jews about Christianity during the past century, and definitions of Judaism have been suggested on the basis of these distortions. From the perspective of history we can now appreciate the motives of these theologians: their words were directed at a wavering Jewish community learning to adjust to the new conditions of the open

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Viewpoints

Jewish-Christian Dialogue: A Jewish View

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society created by Enlightenment ideas and political emancipation. They were not speaking to Christians nor were they trying fairly to evaluate Christianity, but were sincerely trying to impress upon their fellow Jews the significance of Judaism in order to maintain their continued loyalty. Thus, among the benefits of Jewish-Christian Dialogue would be a clearer view of what Christianity is and the reopening of theological possibilities that have been closed off to us because of the history of hostility, disputation, polemics and competition.

WHAT JEWS CAN LEARN FROM DIALOGUE

From Jewish-Christian Dialogue we can learn and benefit a great deal. It is important for Jews to learn that there are others who genuinely care, who are trying to understand us — no longer from preconceived theological perspectives, but rather-as we see ourselves. It is important for us to know there are sincere efforts being made to remove an ancient enmity that has brought untold suffering to our people. Steps may be slow and halting, but then, a hatred that grew and developed for centuries cannot be overturned in two decades. An Eternal People will be patient.

Through the process of dialogue we learn that others share similar religious concerns to our own. They are struggling to understand the message of the Bible and the role, position and meaning of faith in the modern secular world. Traditionally, we have benefitted greatly from intellectual sharing. The accomplishments of Jews in the medieval Islamic world were largely a result of the access to the Arab learning and culture in which Jews participated. What historians call "The Golden Age of Spain" was a product of Jewish, Muslim and Christian intellectual symbiosis.

Today, various factors have made it possible for Jews to participate more fully in Western civilization than ever before. Since the Emancipation a common Western culture has been created, shared by Jew and Christian alike. We share a common ground of language and culture, and willy-nilly, life-style as well. It is this that makes Jewish-Christian Dialogue possible — if not actually obligatory — for it is assumed in this new society that all groups within it will display mutual tolerance and understanding.

Interestingly, the disappointment in modern civilization has also motivated the desire for dialogue. The promise of progress has not been fulfilled. Industrial, scientific and technological progress have all been impressive. However, our century has been the bloodiest in known history, and the overhanging threat of nuclear devastation is terrifying; the consequent shaking of confidence in modern civilization has awakened many people to an interest in their roots. Jews have created Zionism and have seen its fulfillment in the State of Israel. Christians have sought their roots in ancient Judaism and its heirs; ourselves. Jews and Christians have sought each other in dialogue as descendants of a common Biblical vision of life which is decidedly threatened.

ISRAEL, HOLOCAUST AND DIALOGUE

Indeed, the creation of the State of Israel as well as the Holocaust have given strong impetus and even a sense of urgency to dialogue. Although the process of rethinking began on both sides prior to these events, active dialogue was rare. The Holocaust awoke many Christians to a consideration of their responsibility for the awful fate of our people at the hands of the Nazis. How was this possible after centuries of Christian teaching throughout Europe? Then with the birth of Israel, Christians had to re-examine their traditions that viewed us as a dead people until we had repented our ways and accepted theirs. Now they had to confront us as a living historical reality, for whose suffering they were responsible, but whose success and renewal were achieved in spite of it.

I have experienced fellowship, sympathy and trust in Jewish-Christian Dialogue. I have learned that symbol and ideas that at first seemed so foreign can, with study, appear more friendly and familiar, often simply as a different way of expression. Part of the change is a direct result of the fact that they are no longer the symbols and ideas of an oppressor who denies my dignity. In the context of friendship, they can now be appreciated as being sincere and meaningful gestures, albeit from those of a different faith.

This attitude should lead to a revision of various Jewish apologetics that were created in an atmosphere of competition and polemic. Fearful of assimilation, nineteenth century liberal Jews devised impressive defenses of Judaism vis-a-vis Christianity in an effort to maintain the continued commitment of their fellows. Judaism was presented as dogmaless, rational, scientific, and progressive; Christianity was irrational, superstitious. Centuries of critique of Judaism were now reversed. Reading this material today we realize the great pressure under which these statements were made, and that they were largely addressed to internal Jewish audiences. Nevertheless, they are embarrassingly exaggerated, and neglect much of the data on both sides. The neglect or denigration with which Kabbalah was treated by nineteenth century scholars is another example of this problem.

These attitudes are supplemented by many theological claims which must also be questioned. It was popular to claim that Judaism offered the worshipper direct access to the divine without the necessity of intermediaries; the individual could stand directly before God without the intervention of any person or institution. This idea was offered as an example of the freedom, integrity and dignity of the individual, very much in keeping with the biases of modernity.

POLEMICS LED TO DISTORTION

However appealing this may be, it ignores much of the data on the Jewish side. Forgotten is the ancient Temple ritual in which the Kohen was necessary for the accomplishment of any ritual, including the achievement of atonement on the holiest day of the year, Yom Kippur. Also ignored is the fact that despite the encouragement of personal or individual prayer, all standard prayers are phrased in the plural. The Jew prays as part of the people and through its historical experiences, those of the patriarchs and the formative events that have shaped it. There definitely is something between the Jew and God although that something may be different than that which prevails in other faiths.

We have heard countless times of the incompatibility of the concepts of charity and Tsedakah: charity derives from sentiment, sympathy, while Tsedakah implies responsibility. The former is Christian, the latter, authentically Jewish. Yet, a non-polemical appreciation of these terms would reveal their similarity. The term "charity" comes from the Latin **carus** which means love, and also probably gives us the English word "care." What, then, is Tsedakah if not active care and love for others? Must we avoid any reference to love and being loving because these terms are so highly charged with Christian associations? There is no good reason to relinquish talk about loving others and caring for their needs. On the contrary, it might be highly beneficial to reintroduce this language back into its original source, and to stress the inward side of the deed of Tsedakah, the love for our fellow creatures which is at the heart of our faith. Indeed, this awareness might enhance the profundity of Tsedakah as a Jewish act.

RETHINKING THEOLOGY

How far can this rethinking proceed? Can there be a tolerance for and appreciation of fundamental Christian doctrines as not completely divorced from Judaism? Will trinitarian notions be regarded as strangely foreign or as in some way related to Jewish ideas of the attributes of the divine? The personification of these attributes may be strange to our habitual ways of thinking but what theological insight do they convey? Can we share that insight but with a different expression or must we oppose it?

Mooney recognizes the impossibility for Jews of including Jesus of Nazareth into Judaism. Historically, we can appreciate the importance he had for Christianity as the son of our people whose life and death enabled millions to come closer to the Biblical faith. Theologically, however, he must remain apart. This historical appreciation can be strengthened by peaceful relations between Jews and Christians. Jews will no longer regret his adoption by others if the hatred towards us because of him ceases. On the contrary, if Christians treat his people of origin as kin to be respected and embraced. his name will no longer be the source of pain, fear, and resentment that it has been for centuries.

So much for Jesus as a person. However, claims that he was more than a person will probably never receive a sympathetic appreciation. This is so despite the recent scholarship of the late Gershom Scholem who demonstrated that phenomena parallel to many Christological claims were made for the seventeenth century false messiah Shabbetai Sevi. Once again it was possible for a group of Jews to attribute supernatural qualities to a human being and not feel any contradiction with other Jewish teachings. They were convinced that their perceptions were fully within Judaic tradition. Attributions of divinity to a mortal did arise when the appropriate mix of mysticism and longing occurred. We owe to Scholem the ability to comprehend this phenomenon through his study of the abundance of documents that remain from this relatively recent occurrence, as well as his interpretive skills. Documentation on such a scale does not exist for the first century. Despite increased understanding of how these types of movements and ideas arise, it is unlikely that Judaism will ever be able to incorporate them.

DIALOGUE A NECESSITY

My experience with dialogue has been largely positive and instructive, often inspiring. I conclude that for Jews as people, as an ongoing religious civilization in the twentieth century, Jewish-Christian Dialogue is a necessity. There must be some room on our agenda of concerns for a response to the hand of friendship when it is honestly offered.

In an essay entitled No Religion Is An Island, the late Abraham Joshua Heschel wrote the following:

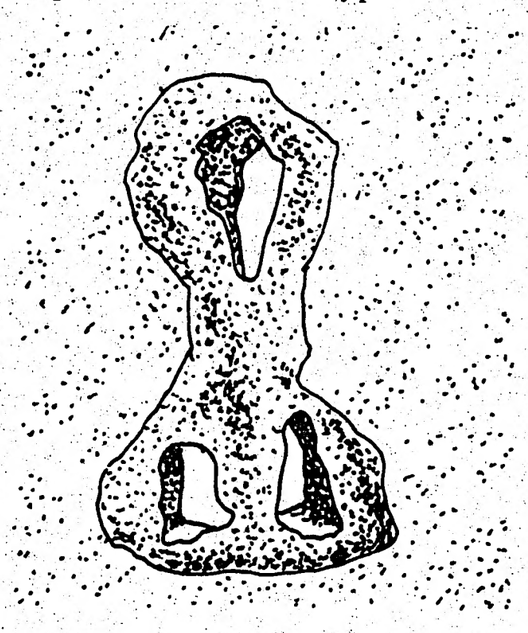
> I speak as a person who is often afraid and terribly alarmed lest God has turned away from us in disgust and even deprived us of the power to understand His word. . . . It is on the issue of saving the radiance of the Hebrew Bible in the minds of man that Jews and Christians are called upon to work together. None of us can do it alone. . . . The supreme issue is today . . . the premise underlying both religions, namely, whether there is a pathos, a divine reality concerned with the destiny of man which mysteriously impinges upon history; the supreme issue is whether we are alive dead to the challenge and the expectation of the living God. The crisis engulfs all of us. The misery and fear of alienation from God make Jew and Christian cry together.

If the ideas and values expressed by Father Mooney and others in recent years begin to dominate the thinking of the Christian world, perhaps we will be able to rejoice together as well.

An Exercise in Mutual Discovery

By PIERRE ANCTIL

To those of you who read **The Canadian Jewish News** every week or are at least aware of its content, the idea of wanting to reexamine some of the past issues may not sound very stimulating. One might argue: isn't the material published in a weekly paper bound to become outdated very quickly? Yet this is exactly what a team of three researchers from l'Institut Quebecois de recherche sur la culture" spent their summer doing last year; digging in yellowing copies of **The Canadian Jewish News** neatly stacked in big folders at the Jewish Public Library in Montreal. Issue after issue of published material were unravelled, sometimes under the puzzled stare of the library personnel.



PRELIMINARY OBJECTIVES

Some preliminary order, though, had to be instilled in our research procedure if any significant conclusion or observations were to be drawn from such a wealth of printed paper; and because we were working from a Quebec point of view, it had to be centered around a number of meaningful events in the province's history. About this we did not need to worry: to be sure, the last few years in Quebec supplied the Jewish community here with a plethora of events well worth discussing. Paramount among these were the various episodes of the French nationalist struggle and the position it wanted to negotiate for the ethnic minorities in the province. Before we began looking into the matter, none of us had any prolonged previous contacts with The Canadian Jewish News. In my case, being non-Jewish, I had only glanced at it in the course of my various work assignments on ethnicity at l'Institut. As for my research assistants, Rona Donefer and Elyse Tolchinsky, they simply belonged to Jewish households in the Montreal region where the paper was usually not read, although its existence was acknowledged.

What can one learn from such an impressive mass of documents, mostly concerned with the day to day expressiion of a given ethnic community, its commercial affairs and sometimes its loyalty to the mother country? Providing that the editors of the paper are reasonably competent and the community organized under one coherent institution — be it a Church, a business club or a welfare organization of some sort — collective opinions and group positions are indeed likely to be spelled out. If the relative prosperity of the ethnic community is threatened by certain events, whether of an economic, political or ideological nature, the means to safeguard the well-being of the entire group are going to be discussed in editorials, in commentaries and in letters from the readers. Similarly, even in periods of stability and ease, a certain perception of the host country, or if the immigrant milieu has matured with time, of the treatment of the group by the majority, is likely to be voiced from time to time. This was our general point of departure when we began looking in to The Canadian Jewish News which emanated, as readers of Viewpoints are well aware, from Canada's most organized minority group and which is its most

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widely circulated internal organ of opinion.

JEWISH PERCEPTIONS OF QUEBEC SOCIETY

The Canadian Jewish News, we hoped, would lead us, among other things, to the perception that Quebec Jewry had of Quebec society in general and, more precisely perhaps, to the perception it had developed of itself with regard to the larger Francophone and Anglophone communities. While not a faithful log book by any means, the weekly, we hypothesized, must have reacted nonetheless to the general ebb and flow of Quebec society, and perhaps could enable us to learn what it meant to belong to the numerically smaller groups in the province. We were in for a surprise in this respect; since its remodeling in 1971 by Ray D. Wolfe, The Canadian Jewish News had been essentially a Toronto-based publication, administered on a non-profit basis with the specific purpose of serving the Canadian Jewish community. Without a strong base in Montreal, the newspaper would fall short of its goal and its management was probably aware of this, especially since The Canadian Jewish Chronicle Review had put out its last issue in 1970, leaving a gap in the city that still had not been bridged many years later. To overcome this difficulty, and probably to resolve some of the shortcomings of its own in-house publication called Your Community News, the Allied Jewish Community Services in Montreal agreed to help in the creation of a Montreal edition of The Canadian Jewish News, and to contribute both financially and editorially to its content. Late in 1977, with part of its personnel in Montreal to cover news of local and provincial interest, The Canadian Jewish News found its way for the first time into 25,000 Jewish households in the second city in importance for Canadian Jewry. A more timely moment could not have been picked to test the fledgling Montreal staff: a few weeks earlier law 101 (Charte de la langue francaise) had been enacted by the Parti Quebecois government.

To be able to look at The Canadian Jewish News' capacity to react to Quebecois milieus in all their diversity, we elected to focus our examination on two crucial moments of contemporary politics: the November 1976 election and the 1980-81 period that saw the unfolding of the referendum debate and culminated in the reelection of the Levesque government. If any sides had to be taken with regard to the future of Quebecois society and its minorities in particular, that was definitely the moment to come forward and take a position. Obviously, for the first part of our study — that which lead to the formation of the first Parti Quebecois government — we had to assume that the content of the only available edition, the Toronto one, reflected the opinions of Quebec Jewry as well.

LEVESQUE NOT CONSIDERED AN ISSUE IN 1976

Elyse Tolchinsky, who was responsible for this earlier period, came up with the startling observation that the intense months of campaigning that preceeded in 1976 the election of Rene Levesque as Premier did not constitute an issue for The Canadian Jewish News. In fact in the five months that came before the night of November 15, only two articles on the subject appeared in the weekly. One, an editorial (November 5) entitled "We Vote as Canadians", restated the official position of the Canadian Jewish Congress that Jews vote as private persons and not as members of an "ethnic" or "minority" community protecting their group's collective interests; and on November 13, an article entitled "Jewish Voters Face Quandary: Confusing Picture.", simply stressed Levesque's commitment to a democratic Quebec where non-Francophone minorities would have their rights safeguarded.

This amazing record, although it is in line with the community's official stand of neutrality in Canadian partisan politics, leads us to speculate that few Canadian Jews actually believed in 1976 that the next government of Quebec could be anything but Liberal. While most French Quebecois realized on the eve of the ballot that Levesque's party was in for a major electoral breakthrough, the magnitude of which was still unpredictable, most people in the Jewish electorate felt very comfortable in expecting political continuity in Quebec. In contrast to its pre-election tone, The Canadian Jewish News' headline of November 19 read as if Quebec had been struck by a natural disaster. On page one it titled: "Leaders Calm as Community Analyses Vote" and "Levesque Win Not Ill Omen is One View Aired". The following week one could read again on the first page of the paper: "Vote by Quebec Is Seen as No Cause for Alarm". All in all, from January 1977 to June 1977, forty-three articles were devoted in the weekly to the incidence of Levesque's victory for the Jews of Quebec, a complete reversal from the attitude of a few months earlier.

If the front page news showed some measure of surprise as regards the coming to power of Rene Levesque, Elyse Tolchinsky found that editorials in The Canadian Jewish News were even more alarmist with titles such as: "Winter of our Discontent" (December 31) or "Where Are All the Brave New Voices" (February 11) or "Montreal Rabbi Mourns Future of Quebec Jewry" (May 13). At roughly the same period, between June 1976 and June 1977, the issue of the French language in Quebec was the subject of twenty-five articles, of which seven were editorials. The editors of the Jewish weekly, evidently feared more coercive legislation, such as the proposed Bill 101. Finally, according to Elyse Tolchinsky, The Canadian Jewish News pursued its treatment of the Quebec question in the light of its paramount preoccupation with anti-Semitism throughout the world. There resulted, for a while, in the weekly's pages a certain blurring of the two issues, out of which confusion could arise in the mind of the average reader regarding the state ot things in Quebec and in less democratic areas of the world, Tolchinsky commented.

> "It is coincidental that a little over sixty articles related to occurrences of anti-Semitism (both abroad and in Canada) have appeared in The Canadian Jewish News from June 1976 to June 1977, a time when the Parti Quebecois ascended to power and proposed various "francization" policies. This ethnic press reinforced Jewish fears of persecution through approximately seventy articles related to the Holocaust. The number of these articles is astounding, given the fact that they were placed for the most part on pages one through five of The Canadian Jewish News."

JEWISH COMMUNITY FEARED CHANGE

The important point to stress here is that the Jewish community in Montreal and in probably all of Canada was faced in November 1976 with a politically unknown quantity in Quebec City: a government openly dedicated to changing the constitutional status of Quebec province and bettering the condition of its French speaking majority. Such a development was not that dramatic, especially in view of the fact that the Parti Quebecois had promised an open debate on the question, culminating in a democratic referendum to be held a few years ahead. What was much more troubling than the articles in The Canadian Jewish News was that very few Quebec Jews in position of leadership had any links whatsoever with the new government, not even remote "cultural" contacts with Parti Quebecois rank and file members. In 1976, the predominantly Jewish riding of D'Arcy McGee had returned Liberal MNA Victor Goldbloom with a majority of more than 19,000 votes, this in general election where even the Liberal premier could not keep his own seat in the National Assembly.

The fruits of this truly mutual "ignorance" of Jewish and French Quebecois were nowhere more visible than in an article published in **Commentary** in September 1977 by Ruth R. Wisse and Irwin Cotler. In it the authors blamed Rene Levesque's government for its nationalistic intolerance and perhaps nostalgic longing of pre-Holocaust Germany, notably by claiming that a Nazi song from the film Cabaret was sung at the Parti Quebecois victory rally of November 15. Wisse and Cotler realized only later that this was not the case at all, and that not one French Quebecois in a thousand could actually remember that such a tune existed. Such confusion of emotion and motives also ran high among Parti Quebecois supporters who probably had very few chances during the 70's to meet an Ashkenazi Jew when discussing politics, especially if they were from outside Montreal. It must be admitted also that the mainstream Anglo-Canadian press did nothing to alleviate the problem when it printed such headlines as: "Separatism putting Quebec Jews on edge" (Toronto Star, April 29, 1977) or "Substitute Nazi for PQ — The Similarities Are Chilling" (Vancouver Sun, May 10, 1977) or "French Plan Death Sentence" says Montreal Business Group (Toronto Star, April 22, 1977).

From January 1976 to June 1977, The Canadian Jewish News remained almost indifferent to the need to reach out to the French Quebecois community, and did little to help its readership get a sense of the culture of their French-speaking neighbors. During that time only a handful of articles were published on the subject, mostly in the social columns, except for a front page headline which read: "Poem Wins Young Nun Israel Visit" (October 22), hardly a piece of news suited to the new reality of post-1960 Quebec Although some members of the community were practicing "approchement," every day of their lives, its spirit was not penetrating what appeared in the paper on Quebec politics.

SECOND FOCUS WAS REFERENDUM CAMPAIGN

The next focus of interest for our research group was the period around the May 20th 1980 referendum on sovereignty-association. As Rona Donefer soon discovered, the Jewish community was prepared massively to reject the proposal made by the Levesque government to open negotiations for increased political independence for the Quebec province. In an article probably written by Rabbi Plaut and published November 1, 1979, ("Quebec Referendum: Many Questions Attend This Issue") some of these fears were voiced:

> "The referendum looming on the horizon has created uneasiness verging on anguish among a majority of Jews living in the province."

The author brings all the classic fears that Jews have had throughout modern history against umhampered nationalist movements, to bear on the Quebec situation:

> "The Jews have a deep mistrust of revolutions of national character or otherwise which might force them to live in an enclave, like Quebec, instead of a big country like Canada."

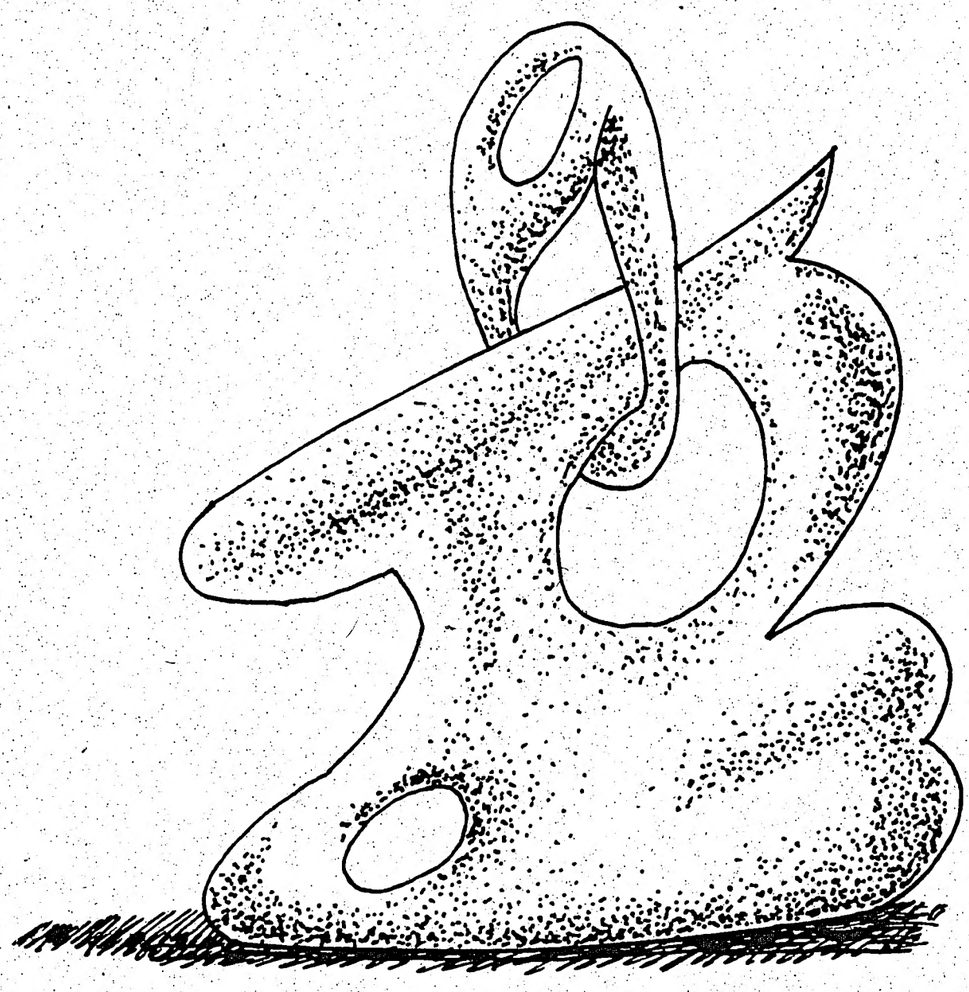
This dread of change in whatever form found a final expression in the last editorial in The Canadian Jewish News prior to referendum day itself, under the title: "Let's Be Emotional" (May 15, 1980). Its argument was typical of the editorial material published in the period:

> "Sure there are provincial rivalries and inter-city rivalries and inter-neighborhood rivalries, but beneath it all there is a true feeling of love and affection for our country and at this stage of the game, no one wants Canada, probably the only island of stability left in the world, to go down the drain."

The referendum was very intensely debated in The Canadian Jewish News, although it was clear enough from the number of articles devoted to the "no" side, that almost everyone involved at one level or another in the community leadership was against the Levesque proposal. Four times as many articles were published on the federalist lobby as there were on the "yes" group, with only David Levine and Claude Ananou among the Jews interviewed siding with the Quebec government. A change of tone was noted however by Rona Donefer concerning the French Quebecois collectively even in editorials and opinions coming from such a prominent Toronto figure as Rabbi Gunther Plaut. In "Making History", printed on December 20, 1979, Plaut stated: "that anti-Semitism does **not** play a role in the developments that are taking place in Quebec", even if he did not wish to retreat from the classic Jewish option in favor of a: "pluralistic rather than a monolithic society."

POSITIVE TONE BEGINS TO EMERGE

On the night of May 20, 1980, it became clear that even a majority of French speakers were rejecting the idea of sovereignty-association as presented to them by the current government of Quebec. Regardless of the opinion of its Jewish minority, the French population had voted to give renewed federalism a new lease on life; exhausting months of political mobilization had turned the tide in favor of the "no" group. The Canadian Jewish News had certainly learned something in the process, since its perception of French Quebec was in full evolution in the months that coincided with the referendum campaign. Already, reporting on Quebec issues other than the strictly political was sharply on the rise in the period from July 1980 to July 1981 — quite a contrast from the almost blank record of four years earlier when the Parti Quebecois was swept into power. Rather significant in this light, if frequency means anything at all, were fourteen articles in this one year period concentrating on the future of Quebec Jewry, and underlining a positive image. As Rona Donefer soon noted, the official Jewish institutions of Quebec were even taking the lead in this respect,



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apparently seeking to attenuate the feeling of estrangement that characterized the relations between Jews and French Quebecois:

> "The overall message was on increased integration into the mainstream of Quebec society. An emphasis on Francization and greater involvement into the Quebec political arena were offered as the major means of adaptation. . . . There appears to be a move from an "anxiety" over the situation towards concrete positive action. The tone of the opinions expressed is optimistic as a promising Jewish future in Quebec is foreseen. In short there are the beginnings of a realization that the Jewish identity can be lived as vibrantly in French as it is in English.

The Canadian Jewish News faced the April 13, 1981 election that brought Rene Levesque back to office with measured indifference: only five articles were concerned with the event, one reporting on Henry Milner's intention to run for the Parti Quebecois in Westmount riding. The 1981 campaign received only passing attention because the editors of the weekly probably felt that both parties in the race would provide the Jewish community with a fair treatment of its basic rights. The lesson of the 1976 election was not forgotten though and The Canadian Jewish News pursued in its pages the topic of "rapprochement" and that of the future of the Jewish collectivity in Quebec. This included detailed analysis of the government's "Plan d'action a l'intentions des communautes culturelles — Autant de facons d'etre Quebecois", mention of grants received by the Communaute Sepharade du Quebec for the erection of their community center on Victoria St., plus a follow-up of the activities of the "Project action rapprochement" sponsored by the Allied Jewish Community Services. This new spirit culminated in the June 10, 1982 issue of The Canadian Jewish News, when a large part of the front page was dedicated to the celebration in the Quebec National Assembly building, of the 150th anniversary of the granting in Lower Canada of equal rights and privileges to persons of Jewish religion.

MUTAL IGNORANCE BREEDS DISTRUST

Following our study of the treatment of Quebecois society in the pages of The Canadian Jewish News, we observed that the Jewish community had developed a sense of isolation from French Quebecois affairs that probably dated from the beginning of the Quiet Revolution, and was certainly aggravated during the Bourassa regime. In fact, one may draw here a parallel between this situation and the one that prevailed during the thirties and early forties when the community as a cultural group had very few contacts with French Quebec, and was frightened by the anti-Semitic rhetoric that was flowing from certain Quebecois circles, and quite incapable of finding allies within the local Catholic Church to put a stop to it. Mutual ignorance breeds apprehension and fear, as is evident from the frequent allusions in the Jewish weekly to excessive nationalism and racial intolerance in recent world history, in articles dealing with the Quebec society of the mid-seventies. It is small wonder that the 1976 election prepared the Jewish community for all possible alternatives, since very few Jews were on hand to provide a "realistic" interpretation of this political phenomenon. In this respect The Canadian Jewish News was totally incapable in 1976 of allaying the feelings of suspicion, let alone of providing a clear factual portrayal of the Parti Quebecois' intentions for the future.

Obviously this is due to the fact that being based in Toronto and staffed with people more attuned to federal politics and Anglo-Canadian society, the only "national" Jewish weekly had no real "antennae" in Quebec at the time of the 1976 election, to borrow a term from Rabbi Plaut. Responsible people at the AJCS in Montreal realized this and began correcting the situation shortly after the creation of a Montreal edition late in 1977. The referendum was a watershed period in this respect for The Canadian Jewish News, in that, part of the editorial material was still written in Toronto from the same pan-Canadian Jewish point of view, while more articles on Quebec were being funneled into the Montreal edition, reporting on the more responsive attitude to Quebec of the local leadership. As Rona Donefer remarks, it was at least clearly noted by the Jewish spokesmen residing in Quebec that the community in Montreal had to be provided with a chance to be acquainted with the French fact and:

> "It was repeatedly stressed that Francization did not entail assimilation, since language was not perceived as the central elements to Jewish identity."

BRIDGES BEING BUILT

Late in 1981, le Comite Quebec — Israel started publication of a French language magazine that could contribute significantly to building bridges between the Franco-Quebecois people and the Jewish minority in Quebec: The French language monthly **Jonathan** has undertaken a major task, since the Franchophones in Quebec often have only folkloric knowledge of the Jewish identity, and have even less access to sound information on Israel. The Canadian Jewish News could well play the same role for the Ashkenazi community of Quebec: that of providing it, among other things, with an open window on the province's majority culture. Obviously it cannot hope to replace the French press and other French media that remain the prime source of current information on French Quebec; but it can certainly add a unique Jewish commentary on the direction of Quebec society, one that would truly stem from a careful observation of its true character. Whether The Canadian Jewish News, interest in Quebec was more than a purely strategic reaction of a difficult conjuncture, will become apparent in the months and years ahead, when the feeling of urgency that pervaded the 1980 referendum finally disappears.

Captured - a short story

By MIRIAM PACKER

I wasn't alone when they went to capture Mrs. Tessen; I was accompanying the young psychiatric resident, Dr. Helter, who had been called in as consultant in this case, and the senior social worker Miss Robb; Miss Robb was very senior indeed, about as senior at twenty-five as she would no doubt be at fifty — all clothed in the proper professional garb — dark suit, alligator purse, silk scarf subtly decorated with images of birds in flight, very tame birds on her scarf, delicately lamed by muted shades of grey, green and anemic pink.

In fact, I wasn't there at all, in that company of young righteous professionals; I had been sent along as participant observer. I was a student in a school of social work, and Dr. Helter and Miss Robb really didn't see me or didn't care much if they did, so absorbed were they in the task of competent assessment of Mrs. Tessen's sanity.

Miss Robb had that practised flat look on her face. No heightened sense of anxiety would do in a position such as hers. She had learned about emotions in books, and she would know when to nod reassuringly, to question with the lifting of one eyebrow, to support with that faint smile of approval. They showed video-taped interviews at the school, and Miss Robb would have watched these very closely, watched the calm, clean gestures of interviewers, and copied. She would have had to; nothing within her would ever nourish a genuine response. She looked steady, reliable, neat, just about as lame as the birds on her silk scarf. She walked beside Dr. Helter as we came up Mrs. Tessen's path, glancing up at his face, a proper amount of eagerness in her smile when he spoke, and a very firm grip on her briefcase.

Dr. Helter was tall and strong and quite sure of himself. He was, at about thirty, recognized enough in the global world of psychiatric rounds, ward presentations, and flattering nurses, to consider himself dynamite, or more properly, dynamic. In fact, he was dynamic enough to risk the look of a swinger even while he was on the job. Today, he wore casually wrinkled corduroy pants, a cord blazer, and his long, blonde head of hair. I had seen him performing for the staff at ward rounds, and I knew how he punctuated his often hasty diagnostic statements with a magnificent toss of his hair.

Today, he wasn't tossing his hair quite as frequently as usual, having a limited audience — only mousy Miss Robb, and yes, scarcely yes, me. I was trailing behind them up the stairs half-heartedly, thinking about what I was doing here, wondering why I had been sent along in the first place.

I saw the stairs leading up to the balcony, and the little patch of green garden on either side, a fine little orchard with hedges all around, a private place of order, very well-kept, it occurred to me, by a woman with such a decidedly disordered mind.

The monitors were leading the way, and I, slouching, hands tucked away in invisible pockets, was following.

When they reached the top of the stairs and pushed the buzzer, they were greeted by the tenant, the woman who lived in the lower level of Mrs. Tessen's duplex and who had crept into Mrs. Tessen's head from below, and seen the madness spilling over. She had called to tell the authorities, and they were here, to protect, to perfect. Miss Robb smiled her insipid smile of introduction, but Dr. Helter didn't smile at all. He moved right into the tenant's living-room, about to forget me, I hoped, about to leave me on the stairs by the garden. But no . . . he remembered he let me in before him, his hand light on my shoulder. I was to be part of the team, after all, in spite of all.

The tenant spoke gushingly, gesturing a lot, breathless in her housecoat and hair rollers, breathless with conspiratorial enthusiasm . . . No, no, maybe not, I reasoned — maybe just fear and good will. I began to envision Mrs. Tessen, wild-haired and bushy-browed, prowling around the garden in the dead of night, trimming her hedges with a huge, steely knife. White hair and white brows growing unchecked. She was old, Mrs. Tessen, I knew that. A white-haired Ophelia stealing up and down the stairs, knife in hand, wild eyes lusting crazily for the tenant's door, for the tenant's throat, who knows. Maybe, I thought, maybe Mrs. Tessen's so alone, childless, so surrounded by filth and dust and rats upstairs, that she thinks of setting fire to the whole mess, to cleanse the air with fire, to feel the warmth of flames for awhile, just for company before she dies, 'cause she knows she's going to die soon, anyway. At eighty, you know that, you might know that, I thought, and not care about dying in flames. You might not even know, with a fuzzy eighty-year-old brain, that flames kill eventually. You might think only of the warmth, and forget, old minds do forget, that the flames will burn, scorch, smother.

Dr. Heller took notes while the tenant talked, cutting her words down, interrupting sometimes when the tenant was just warming up.

"Yes, o.k., Mrs. Brown, now, how often does she walk around all night, prowl around upstairs, as you put it?"

"Yeah, well . . . poor thing. I don't blame her you know. She's lonely and all, and they go funny when they get old like that. She's a sweet old woman, don't mistake me, I like her . . . I mean, she was sweet when she was alright upstairs, in her head, like. She used to bring me home-made cookies, very good buttered cookies. She still does now, but I wouldn't take them . . . afraid of what she might put in them, poison or something awful!"

"Fine, yes . . . how often do you hear her pacing about upstairs. Every night? All night? Once a week?"

"Well . . . I couldn't say, like for sure. She wears me out, to be honest. Some nights, I'm just so worn out, I fall down exhausted, I just sleep through everything. I get so tired I could sleep through a hurricane sometimes with all the things in my mind . . . my husband gone and my one son off in Vancouver, not even writing me a line."

The doctor was getting impatient now. He had to get his report straight, and then make the visit upstairs, and get back and shine at hospital rounds by 2:30, I knew that.

"Could you say, then, with some certainty that she wanders all night, unceasing, every night, except for one, perhaps?"

"Well . . . you know, Doctor, like I said, I get weary some nights, and couldn't say for sure . . . like, but she does, I'm sure. I can see by that strange look in her eyes when she sits out in the garden at noon, you know, just sits and looks around . . . It's scary, you know."

Dr. Helter noted, and went on to his next question. Miss Robb smiled reassurance at the tenant; nothing more was required. It occurred to me that a woman of eighty would probably be asleep at noon, if she had been prowling all night, every night. But then the image of her wild eyes and wild white hair surfaced again, and I kept my mouth shut.

Helter asked if she ever spoke in a menacing manner, if she sounded depressed or self-destructive at times.

"Lord, yes," the tenant answered, "sometimes she gets me in the garden and she just goes on . . . I can't hardly stop her. She tells me about the little village she lived in, in Russia someplace, and how bad she'd like to go back there, and how she gets awful tired sometimes, and wishes her brother would come to talk to her, or telephone her, but he doesn't . . . Just like my own son," the tenant ventured an aside. "They just take off and leave you. Mind you," the tenant remembered her theme, "it's not the same like with me. She looks sort of crazy when she talks like that, and it is crazy to go on talking like she does so no one can get a word in edgewise, and she cries sometimes too, just sits there in the garden and cries a little. The neighbors might see. Nobody in their right mind would do that. I always say, when you cry, cry alone, don't be embarrassing people . . ."

Helter stopped her, and asked about Mrs. Tessen's memory. Might she forget things, create hazards for herself and others around her?

The tenant gleamed, delighted with this scientific question.

"Well, yes, that's the point isn't it now. She might forget almost anything, mightn't she, Doctor? Why, just the other day, she forgot the bowl of strawberries that she usually brings down to the garden, clean forgot it, and it took her some time to find it, I'll tell you. Took a long time before she came back down the stairs with it. Mind you, with all that pacing all night, every night, like you said, she might forget anything at all . . .

MIRIAM PACKER *is a writer and playwright living in Montreal. This is her second appearance in Viewpoints.*

Viewpoints

Captured

- a short story

[Cont'd. from page 6]

might forget to turn off the water and flood the place. Might just turn on the gas and forget . . . gas us all. It's frightening . . . what with all my problems."

I was thinking of strawberries and gas, the logic of this idiot in rollers, rolling her idiot words around, orgasmic with the excitement of this Hitchcock film she was concocting, when I remembered my own earlier images of Mrs. Tessen, mine much madder than hers, mine spinning around in fire and flame and mad Ophelia, grappling for throats in the night. I silenced my cynicism, clamped my mouth shut, almost nodded reassurance to the tenant, like Miss Robb. What did I know about the perils of senility? Was she senile? Never mind, shut up, stay out of this, be reasonable . . . She's eighty, she could very well be senile, I shouted at myself.

Dr. Helter wrote a few more notes, brisk, final. He had, I realized, asked and answered his own questions, conducted an interview with himself. The tenant had been the witness, not reliable, as anyone with two eyes could see, but then again, witnesses rarely were. Miss Robb and I were props, necessary for staging and such. Neither of us had said a word. She didn't have eyes, and I wasn't going to use mine, obviously, or maybe mine were faulty after all. Ridiculous, wasn't it? The great Dr. Helter interviews the great Dr. Helter. The blind lady and the mute lady sit by. Team work. Then again, wasn't that the point at hospital rounds, public interviews, performances of all brilliant young men? Wasn't the decision more or less made before the interview or trial ever began? He had been sent out here to assess, hospital commitment papers in hand, and he was doing the best he could with what he had on hand, wasn't he?

We were going up to see Mrs. Tessen now — final assessment time. My heart was pounding madly. Deep-rooted fear of Ophelia or fear of injustice? I didn't know. I resolved to stay out of this; I was a participant observer, wasn't I?

Helter knocked twice, and Mrs. Tessen opened the door slowly, the lock chain still on. She alarmed me, not because she was mad, but because she was so frail and neat and, oh God, so frightened of the doctor, the whole motley team of official three.

She opened the door reluctantly, and she fluttered about with a long-harboured explicit fear in her eyes, the fear that one day, some day, they, we, would invade.

No rats, no filth, no fire. A dusty house, a house that needed dusting, like mine. And in the midst of that, Mrs. Tessen, terrified, looking very crazy indeed now, with the demon of fear in her eyes.

Miss Robb asked her first powerful question of the day, how was Mrs. Tessen feeling, and Mrs. Tessen was feeling lost, like me, closed in, encircled, snared, but she bleated-chirped that she was fine, just fine, very good, what a nice, nice day. Helter took over; he wanted to know what day it was. For a second I wanted to tell Helter it was Friday, but then I remembered he knew, of course; he always hustled off to his country house on Fridays at four.

Mrs. Tessen was kneading her yellow apron with trembling, veined hands. She knew this was a tough one, pass-or-fail one, and her eyes blurred with the cobwebs of anxiety. "Thursday," she answered. "No! No!" Helter looked too concerned and the panic overtook Mrs. Tessen. "No — no — Wednesday, Doctor; it's Wednesday." Helter was writing a note, Miss Robb was fingering the dust on the coffee table, everything was happening so fast, slow-motion. Mrs. Tessen was pushed mercifully into the clarity necessary for survival.

"No, Doctor, no, it's Friday, sure Friday, 'cause I go to the butcher today, later, for my chicken for Shabbos. I light candles."

The candles were burning triumphantly in my head. I was cheering, hurrah, lucid as hell, Christ, there is a god, she's making it . . . but it was too late. Helter had written the notes a second ago, and now was adding another brief one . . . At best, at very best, the diagnosis would be "confused."

The lines on his form wouldn't allow for cobwebs of anxiety, effects of invasion, quiz panic. Only the verdict: Thursday, then Wednesday, then Friday. What else could the good doctor say? "Disoriented, definitely, confused."

Miss Robb came to now, leaving the dust for awhile, armored with the fact of confusion: "You light candles, do you, Mrs. Tessen?" Coyly asked. Mrs. Tessen was being seduced, and she relaxed for a bit to talk lovingly, still nervous, but warmed by the solace of Sabbath . . . "Yes, I light the candles every Friday, and I use my good tablecloth, like we used to do when I was a little girl in the village. Oh, my father never forgot, never, he always sits at the little table, so shiny it is . . ." She was lapsing into the present tense, and I was tensing immeasurably. God, they would interpret the tense, tighten the rope, call this regression, lapse of memory. I knew the game now; I was getting better at it than Dr. Helter. Helter hadn't been as quick as I was this time, or he would have picked this one, but bony Miss Robb was right in there now, with a bone to pick, the bone of fire.

"That's so nice, Mrs. Tessen. It must, sometimes, be hard for you to recall the Sabbath by yourself, to light the candles here alone."

"Yes, it's hard, dear. A poor Sabbath compared to . . ." Mrs. Tessen was crying now, helplessly softened by memory, unguarded, unprepared for the sting. The tears were clouding her vision, running unchecked down the intricate creases of her old, abandoned child's face.

I was almost crying stupidly myself, wanting to touch Mrs. Tessen with one hand, but my other hand slapped it down, my third eye warned me of the weapon. Depression on top of disorientation. I wanted to warn Mrs. Tessen, signal to her, but Miss Robb was really cooking now, more energized than both of us.

"You keep matches handy, then, for the candles, Mrs. Tessen, and for the stove, of course?" I was shocked with multiple shocks of neon alarm lights: **Little girls must not play with matches.** But Mrs. Tessen wasn't getting it; her nasty tears had dampened everything, she wasn't plugged in. She had put out the sparks that were essential, and she was blubbering pathetically now about the matches. Yes, she kept them in the cupboard and she took them out to light the candles, and oh, it was hard to be alone.

"Sometimes," Miss Robb now, "sometimes, all alone, you must forget to blow out the candles before you go to bed. I understand, Mrs. Tessen."

"Yes," hatefully weak Mrs. Tessen, "it's hard to remember, hard to forget, to forget my poor mother and father, so young then, a white shawl on Mama's head . . ." Existential remembering, I wanted to scream, unconscious forgetting, I choked . . . Not the Sabbath candles . . . not that, never! Mrs. Tessen, with her clean, clean yellow apron and her Shabbos chicken and her gas stove turned off properly when we arrived, her strawberries in the garden, her six Sunkist oranges neatly arranged in the fridge, sun-kissed oranges, she didn't forget a thing . . .

"You don't always remember, then, Mrs. Tessen?" Dr. Helter now, eager to get back to ward rounds. Mrs. Tessen, startled out of her soft reverie, shocked out of seduction by the word "remember," remembered too late.

"No, Doctor, God help me. I remember everything. God forbid. I never forget the candles, I check the stove always . . . What do you want from me? Go now," the fury, the old spark, the fire, "go please, I have to get to the butcher for Shabbos."

Helter was going to go alright. Back to the hospital, commitment papers signed officially, and then out to the country at four, to the sun which he deserved of course and Mrs. Tessen did not. She hadn't done a good job.

The dirty work was left to us, the robots, the sinful mute and the blameless blind. We were left to do the social part, social workers that we were, to call ahead to the geriatric ward of the mental hospital, to hustle Mrs.

Tessen socially into a taxi in spite of her quivering limbs and quailing protests, to lock the door behind her, Shabbos chicken unbought, sun-kissed oranges abandoned.

In the taxi, I was sweating, trapped by Mrs. Tessen's eyes, tearless now, beyond tears, as she turned to me, to **me**, not Miss Robb, and stabbed me with her words: "You're mean, you, with your stupid face. You're a curse, with your long black hair, like coal ashes. What are you — a doctor? You take me from my house, come into my house with your empty black head and your quiet black eyes, like the devil. You're a witch!"

I didn't believe I deserved this merciful stabbing. I was sitting there, crying, and praying for her to go on. My guts pleaded with her to continue; start ranting, keep screaming, throw things at me, do it all for me.

But God wasn't going to be that benevolent. Mrs. Tessen stopped suddenly, seeing me cry, feeling sorry for me, pulling herself together, punishing me with her compassion.

"It's okay, dear. You're a young girl. It's not your fault. You're a nice girl, what could you do? don't worry . . . you have nice black eyes."

There. She'd done it. Suffer, mute lady, hold your tongue and handle your own bleeding guts.

Miss Robb was sitting perfectly straight now, pulling her leather gloves on, calmly looking out the window. She wasn't bleeding, but that wasn't her fault, was it?

Irving Kristol, Neo-Conservatism, and the Jews: A Polemic

By ROBERT BRYM

Last year, Irving Kristol, a leading spokesman for neo-conservatism in the USA, advisor to President Ronald Reagan, and editor of The Public Interest, was invited by a Montreal synagogue to give a talk entitled 'Jews, Socialism, and Capitalism.' In his address he put forward the case for Jewish neo-conservatism, arguing that a rightward movement is sorely needed in Jewish political affairs. The editors of Viewpoints subsequently requested Mr. Kristol's permission to publish his remarks, and they kindly invited me to prepare a reply for simultaneous publication. I accepted the invitation. Unfortunately, Mr. Kristol denied the editors permission to publish a transcript of his speech, because of a prior commitment to submit such an article elsewhere.

If Kristol's subject were unimportant, or his and his followers' personal prestige less and their number smaller, the proposed debate would have ended there — stillborn. But Kristol has raised some fundamentally significant questions about the conditions of Jewry's well-being. Moreover, a growing number of Jews — some of them, like Kristol, well placed — are apparently organizing their political beliefs and practices in accordance with neo-conservative principles. For these reasons, it seems, the editors of Viewpoints have asked me to

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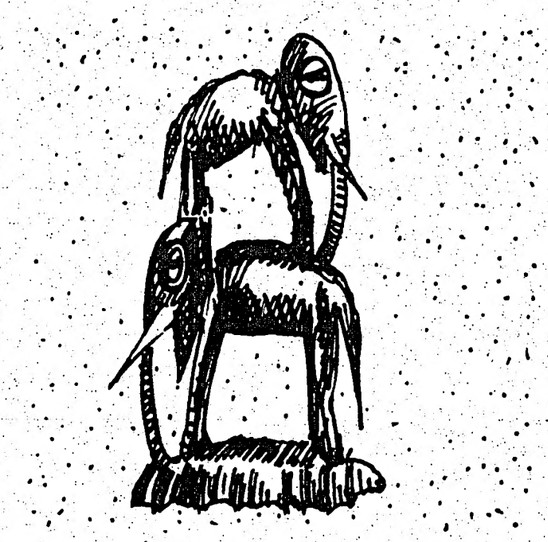

comment on Kristol's speech even though his text will not be reprinted here.

In what follows I have tried to outline the highlights of Kristol's own argument faithfully. I think I have succeeded despite my ultimate judgement that his case is based on serious errors of fact and interpretation, and is therefore wholly unconvincing and (not to out too fine a point on the matter) in part even preposterous.

IS TRADITIONAL JUDAISM LIBERAL?

Kristol holds that since the French Revolution Jews have tended overwhelmingly to align themselves with the political left, although usually not the extreme left. The sets of ideas which we now call liberalism and democratic socialism captivated the Jewish political imagination because they stood, inter alia, for the emancipation of the Jews, their liberation from the ghetto, their acquisition of full and equal civil and political rights — all of which, of course, the political right opposed.

What is more, these aims reflected the strong admixture of utopianism contained in left-wing thinking. Kristol characterises leftist ideologies as secularized versions of religious messianism. Leftists, he says, think that all of the paradoxes, tensions, and tragic aspects of the human condition can be solved by social and political means, and they have thought this way for the last two hundred years.

Beore the French Revolution this attitude was utterly alien to Jewish thought. Kristol submits that the traditional rabbinic mode of thinking is quite conservative in political and social matters. The Talmud sets out rules intended to govern the conduct of men and women, and these rules contain a conception of social justice; but, we are told, the idea that it is possible for men and women to create a just community on earth is nothing less than blasphemous from the point of view of the great medieval rabbis. According to the traditional view perfect communities will be achieved only after the Messiah comes, and only through divine intervention. True, Kristol reminds us, the prophets hoped for the proximate creation of just communities on earth and were less passive in their attempts to bring them about. But the prophetic element in Judaism has, at least until the nineteenth century, always been muted. Besides, an important lesson can be learned from the prophets, who 'were always wrong . . . whenever they gave political advice, and many of them did, it always turned out to be absolutely disastrous.'

Those liberal and democratic-socialist Jews who have inherited the prophetic strain in Judaism are similarly misguiding us today. In Kristol's view they naively believe that the world is perfectible. They share a wide range of illusory and downright dangerous beliefs: for example, that it is possible to put an end to wars between Arabs and Israelis. What these and other left-wing utopian beliefs overlook is

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that, in Kristol's words, 'there is such a thing as necessity. The world is not pliable. Reality is not malleable, and the notion that somehow or other the real must always give way to the ideal is political folly; but it is political folly which is now so deeply ingrained in modern thinking and especially in the modern thinking of the Jews that it is very hard to get people to face and confront candidly political reality.' The 'political reality' of the Middle East is that Arabs do not want a Jewish state to exist there, so that Israel, in order to survive, must necessarily remain an armed camp for the foreseeable future. All talk of compromise and peace overlooks this unpleasant but obtrusive fact. Kristol drives the point home by drawing an analogy between politics and disease. 'What you have in politics is what you have in individual life: conditions, not problems to be solved . . . What happens if you get diabetes? You cope with it . . . This traditionally would have been called a rabbinic attitude, the sort of thing a rabbi would say: 'Go home and pray.' That is all you can do.

JUDAISM IN TRANSITION

Kristol nonetheless manages to find some room for optimism. Since the 1960s non-Jewish liberals and democratic socialists have become disenchanted with Israel. They have increasingly argued that Palestinians have collective and even national rights and they have asked Israel to compromise its security concerns in order to do justice to those rights. They have, in a word, called on Israel to ignore what Kristol considers the central political reality of the Middle East: Arab intransigence towards Israel. Many Jewish leftists have felt threatened by this and have reacted by awakening to their true interests, giving up their leftist views, and joining the neo-conservative movement.

Thus, Kristol submits, we are in a period of transition. The era of Jewish enchantment with leftist politics is ending because it is no longer in the Jewish interest to be on the left. Thankfully (from Kristol's viewpoint) we are at last in the process of returning to our traditional conservative political outlook.

JUDAISM AND UTOPIANISM

Kristol manages to get wrong many of the key facts which tie his argument together, and it is therefore probably best to begin this brief critique by pointing out some of his more egregious errors.

While Kristol characterises liberals and democratic socialists as hopelessly naive and utopian in their endeavour to forge a kingdom of heaven on earth, even scant acquaintance with the history of the moderate left shows that it abandoned all hope of creating a perfect social order nearly a century ago. Thus, in 1899 Eduard Bernstein, a founder of the German Social Democratic Party, published Evolutionary Socialism, a book which initiated the breakdown of monolithic orthodox Marxism and sped the formation of labour parties throughout the West. In that book's most famous sentence Bernstein wrote: 'To me that which is generally called the ultimate aim of socialism is nothing, but the movement is everything.' Professor Sidney Hook explains Bernstein's meaning as follows: '(T)he socialist movement must . . . purge itself of the remaining elements of Utopianism. It must stop conceiving of itself as fulfilling 'a final goal,' and constantly realize itself in the myriad daily tasks, small or large, which confront the movement towards greater democratization'. This is of course precisely what Western labour (and liberal) parties have done in the twentieth century: acted in a pragmatic and hard-headed manner in order to gradually secure progressive reforms. Kristol's caricature notwithstanding, the fact is that, as the twentieth century wore on, little remained of the old secular messianism. The modest residue consisted in believing, first, that the human condition could be gradually improved, that progress, however slow and convoluted its path, is possible; and, second, that radicalism is desirable — radicalism being defined as politics which stand not for accepting the status quo but for understanding its roots, realistically assessing how and to what degree progress is possible in given contexts, and taking appropriate action.

Now these two principles, which are I think shared by most Western liberals and democratic socialists, are moderate versions of ideas which lie at the very foundation of Jewish thinking, both ancient and modern. It is quite mistaken of Kristol to state that Judaism has little in common with them. Consider first the idea of progress.

Any standard introduction to Judaism, such as Rabbi Hillel Silver's: Where Judaism Differed, teaches us that the nations and great religions of antiquity, both East and West, tended on the whole to glorify the past and view history as a process of degeneration. Typically, the Greek poet Hesiod and the Roman poet Ovid both characterised human history as five successive stages of devolutions. Not so the Jews, one of whose signal contributions to Western civilization was precisely the idea of social and historical progress. In Rabbi Silver's words, 'Judaism alone preached social progress as a reality, as desirable, and as the supreme challenge and opportunity . . . Judaism's objectives in the quest of the good society are clearly defined: the end of war, universal peace, international cooperation under the reign of law, the eradication of poverty, the security of the individual against all forms of oppression, the achievement of unity and freedom among men, the practice of compassion, of cleanness and of sobriety in living . . .'. Kristol is of course entitled to refer to these ideas as blasphemous and preach resignation to unpleasant but allegedly intractable realities. But doing so reveals either a profound ignorance on his part of Judaism's social content, a conscious desire on his part to cloud some very elementary facts about Judaism for his own political ends, or both. Whatever the case may be, it should be clear that if one were to take this part of Kristol's argument seriously one would logically have to abandon support for such movements as Zionism (which originally involved a struggle against seemingly intractable realities so that a just society could be created) and oppose such patently beneficial enterprises as medical research (which is based on the assumption that more can be done about disease than asking its victims to cope and pray).

JEWISH ONTOLOGY

Another remarkable feature of Kristol's speech is his utterly unquestioning attitude towards social and political realities. I pointed out above that he portrays these realities as 'hard' and 'unmalleable', and that this has little in common with traditional Jewish attitudes towards society. It may now be added that Kristol also considers social and political realities to be 'obvious', to consist of facts which speak for themselves. This too represents a non-Jewish way of thinking. Jewish thinkers have tended to believe that facts never speak for themselves and have typically employed abstract principles in order to delve beneath appearances. In political analysis this has very often involved having in mind abstract principles, such as the notion of progress, and assessing in a realistic manner the opportunities available for realizing those principles, i.e. thinking radically in the sense I have defined that term above.

This traditional Jewish ontology was already established in Exodus, chapters 33-34: when Moses asks God to reveal His face God answers, ". . . you cannot see my face . . .', and then proceeds to list His thirteen moral attributes (compassion, grace, etc.), suggesting thereby that what is important about Him is not His appearance but the principles for which He stands. The same distinction between superficial appearance and profound reality is sometimes seen as a common thread linking the ideas even of great modern Jewish thinkers otherwise as disparate as Freud, Einstein, and Marx. Freud studied such apparently trivial phenomena as slips of the tongue but held that they reveal valuable information about the operation of the psyche when his psychoanalytic theory is used to analyse them; Marx argued that beneath the movement of prices and other observable phenomena studied by conventional political economists lie laws of value, which he claimed to have discovered and which he considered to be the key to understanding the operation of capitalism; and Einstein, when confronted with W. Kaufmann's data, which were alleged to be incompatible with Eistein's Special Theory of Relativity, is reported to have remarked: 'So much the worse for Kaufmann's data', suggesting thereby that his own theoretical principles revealed more about the physical universe than the results of one experiment. None of this indicates disdain for apparent facts; these examples do however illustrate that there exists a deep-rooted Jewish intellectual tradition which treats facts not as obvious but as problematic, as understandable only with the aid of valid abstract principles, of theories and values.

THE NEO-CONSERVATIVE MESSAGE

Neo-conservatism directly challenges the conventional Jewish approach to politics and society, the modern form of which has been characterised as realistic, progressive, and radical. As portrayed by Kristol, neo-conservatism asks us to think of existing states of affairs as consisting of obvious facts and unchangeable conditions.His is a counsel of superficiality and despair. Clearly, despair is sometimes warranted. Sometimes there do arise circumstances which defy the best efforts of men and women to improve them. But sometimes not. A strong sense of realism is needed to gauge the limitations and the potentialities inherent in any situation. But neo-conservatives like Kristol see all of the limitations, none of the potentialities. The latter are visible only to those who are prepared to accept the possibility of progress, to employ theories and ideals in order to imagine what might lie beyond 'obvious' facts, to think in ways which I have characterised as typically Jewish.

There is, for example, little of value in Kristol telling Israelis that 'the Arabs don't like Christian or Jewish states established in what they regard as their Arab land and you are going to be an armed camp — I won't say forever (nothing is forever), but for as far as the human eye can see [sic]. So it's not so bad as long as you survive, as long as you have your society. That is the way the world is'. For that is most assuredly not the way of all the world. The Egyptians have, after all, recognised the legitimacy of the Jewish state. Arafat has visited Mubarak and may soon speak with Hussein and Reagan, thus bringing some sort of territorial compromise in the West Bank and Gaza a small step closer. At least half of Jewish Israel thinks that it is in the Jewish interest to secure such a compromise and abhors the idea of remaining ensconced in an armed camp for the foreseeable future. The Middle East is a region of shifting coalitions and momentary opportunities — opportunities which must be recognised and acted upon if they are to be used to advantage. Mr. Kristol's counsel is thus dangerous insofar as it directs our attention away from opportunities for progress and asks us instead to focus upon the way the world is and allegedly must be. Mr. Kristol is absolutely wrong when he claims that the prophets always gave disastrous political advice (are we reading the same Bible. Mr. Kristol?); he does however serve as a useful reminder of what false prophets look like and why we ought to be wary of them.

Letter to the Editor

I was deeply saddened by the articles on women's issues that appeared in the January 19th issue of the Viewpoints. The displeasure and sarcasm expressed by those women provoked many different emotions and responses within me.

The word 'change' that was used to describe the trend of Jewish thought seems to be the source of much misunderstanding. The word 'change' depicts the non-Jewish attitudes that are prevalent in today's society. Ever since our grandparents' time, the process of secularization has intensified.

But this is not the first time that the Jews have been faced with external forces preaching modernization. We are approaching Purim, so let us use that as an example, an excellent one! King Achashverosh, in partnership with Haman, was preparing to annihilate the Jews. The Jews tried to assimilate; the pardon of King Achashverosh's treifa feast and drank his wine. But when they saw that the results were nothing short of destruction of body and soul, they realized that another course of action was in order. They fasted, donned sackcloth, did teshuvah (repentance) and even more, gathered all the Jewish children who learned Torah with Mordechai. Our sages tell us that they learned the laws of sacrifices, something that was not even relevant to them in those years because they were in exile and there was no temple. They learned these laws because they had emunah (faith and trust) in G-d that Haman's plans would be foiled and the temple would be rebuilt. They wanted to be ready. The adaptation demanded of them by society was met by an increase in commitment, awareness and education in their Jewish ways.

Almost any period in history could be used to illustrate the point: Chassidim . . . Musar . . . (the Neo-Orthodoxy led by) Rav Samson Raphael Hirsch . . . all these movements have one theme in common.

They went back to Torah Misinai (from Sinai). They used the wisdom of the sages of the Mishna and Gemara to find the right avenue to inspire the people in their time and place.

One of the many ailments of our society is egoism of the feminist movement. "Fulfil my needs", "I want to count too", — they all shout. After reading the articles in Viewpoints, I wonder: are these women using Judaism as a scapegoat to vent their feelings of inadequacy, or are they sincerely seeking to create a more rewarding religious experience for themselves and their families. I think that the mood of society at large is finding its counterpart in these womens' relationship to their Judaism.

The need to express a sense of self is not an invention of the twentieth century. It is real and as vital to our existence as is the heart that pumps our blood. I ask: How then do we handle this need? We must, as Jewish women understand that this insensitivity to the needs of others is coming from the outside world. It must be treated as an enemy from without which must not be allowed to permeate our fibre from within. Our ancestors responded to the stresses and temptations of their generations with increased Torah learning: saying psalms, putting more emphasis on prayer, 'dovening' wherever it is said, sending their children to the best Jewish schools and keeping Shabbos, kashrus and the laws of Family Purity with increased commitment. **This** is the Jewish woman's Tradition.

Chavi Goldberg
Toronto